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THE HISTORY OF THE English Baptists, FROM THE REFORMATION TO THE Beginning of the Reign of King GEORGE I.

VOL. III.

CONTAINING
Their HISTORY from the End of the Reign of King CHARLES II. to the End of the glorious Reign of King WILLIAM III. of immortal Memory.

By THO. CROSBY.

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THE

HISTORY

OF THE

English Baptists.

FROM THE

REFORMATION

TO THE

BEGINNING of the Reign of King

GEORGE I.

VOL. III.

TO THE READER.

IN Jan. 173⅘ *was published in the* Gentleman's Magazine, *a letter from one who subscribed himself* Marcus; *endeavouring to prove* dipping *essential to* Baptism. *In* April *following, an answer thereto was published by another who subscribed himself* J. L. *He endeavoured to prove* dipping *not essential to* Baptism. *One part of the controversy turning upon a citation, taken by the first from me* *, *I thought it proper in the same way to reply, and accordingly in* August *ensuing wrote a letter to Mr.* Urban, *the supposed author, and directed the same to Mr.* Cave *the printer of the said* Magazine. *But no notice having yet been taken thereof, I shall oblige my readers therewith in this place.*

Marcus *having taken notice of the express testimony of* Luther, *shewing* dipping *to be the* proper baptism, *adds,* ‘ † *A late author from whom the last authority is taken, tells* ‘ *us from* Bugenhagius Pomeranus, *That he was desired* ‘ *to be a witness of a* baptism *at* Hamburgh *in the year* ‘ 1529; *that when he saw the minister only* sprinkle *the* ‘ *infant, he was surprized: in a general assembly, there-* ‘ *fore, of all the ministers of the word, he did ask of a* ‘ *cer-*

* Eng. Bapt. Vol. I. Pref. p. 22. † Gent. Mag. Vol. IX. p. 11.

'certain miniſter, John Fritz, *who was ſometime miniſter of* Lubec, *how* baptiſm *was adminiſtred at* Lubec, 'who piouſly *and gravely replied, that they were* baptized 'naked, *after the ſame faſhion as in* Germany; *but how* 'this peculiar *cuſtom had crept into* Hamburgh *he was ig-* 'norant. *At length they did agree, that the judgment of* 'Luther, *and the divines of* Wittemberg *ſhould be de-* 'manded *about the point; which being done,* Luther *did* 'write *back to* Hamburgh, *that this* ſprinkling *was an* 'abuſe *which they ought to remove. Thus* plunging *of in-* 'fants *was reſtored at* Hamburgh.

J. L. *in anſwer to this, ſays thus:* * 'The ſtory told 'of the learned John Bugenhagius Pomeranus, *I don't* 'ſee *any foundation for. Your correſpondent's late author* 'does *not give us ſo much as the title of the* German *book* 'to *which he refers.*

The reply I made to this, was in a letter to Mr. Urban *as follows,* viz.

Mr. Urban,

In the controverſy between your ingenious correſpondents, about the mode *of* Baptiſm, *I find, that what is cited from me by the one, reſpecting the teſtimony of* Bugenhagius; *the other can ſee no foundation for; becauſe the title of the* German *book referred to, is not mentioned. And to corroborate his dimſightedneſs, adds,* † 'Nor *do* Adams *or* Secken- 'dorf, *ſo far as he could ſee, ſay any thing of it, though* 'one *wrote his life, and the other ſays a great many things* 'of *him.' Poor reaſoning! Who ever wrote the life of a man, that contained even every material act thereof. And what difficulty could attend the ſearch after a book, when the year in which it was publiſhed, is mentioned, though the title is not? It cannot be ſuppoſed that the author wrote many books in the ſame year.*

This

* Ib. p. 113. † Gent. Mag. Vol. 9. p. 113.

This late author, says Mr. Lewis, (*I should have said* I. L. *but since it is out, let it go, at most, it can be deemed but a mistake*) ‖ '*seems quite mistaken in saying* Bugenhagius '*succeeded* Luther *in the ministry at* Wittemberg.' Adams *says*, 'suffectus est in locum Simonis Benkii, 'alias Henſii. *It's not at all probable, that* Bugenhagius '*should neither have heard or seen, a minister* ſprinkle *or* 'pour *water on the head or face of an infant wrapped in* 'ſwaddling *clothes. Nor does this late author's ingenious* 'ſuppoſition, that he meant among proteſtants, *mend* 'the *matter, as if the* proteſtants *of that time did no such* 'thing. *All that this proves is, the misfortune of our* 'imagining, *we are wiser or more knowing than any body* 'else. *This I think is enough to shew that it is a novel* 'and *groundless opinion, that* dipping *is of the essence of* 'christian baptiſm.

Thus the Rev. Mr. John Lewis *of* Margate, *in his history of the* Engliſh *Anabaptists, as he stiles them, after the recital of the mad rebellion of a frantick people in* Germany, *says*, * 'This is ſufficient to ſhew, *that* infant baptiſm *had* 'been *the custom and practice of all the christian churches* 'from *the very beginning.' And* I. L. *has found enough to shew, That it is a novel and groundless opinion, that* diping *is of the essence of christian* baptiſm. *Great discoveries! But to justify my own citation. I am not convinced of any mistake at all by* I. L's, *I had almost said Mr.* Lewis's *reasoning, they are so much alike. For according to* Adams, *if* Bugenhagius *did succeed* Henſius *in* Denmark, *that is not a proof that he did not succeed* Luther *at* Wittemberg, *with whom he was a fellow in the ministry, as appears by the article* Hofman, *in Mr.* Bayle's Crit. *and* Hiſt. Dict. *And the learned Dr.* Duveil *expresly affirms*, † *that he was both a fellow and successor in the ministry of* Luther *at* Wittemberg.

Sup-

‖ Ib. p. 114 * P. 37. † Expoſit. Acts. p. 286.

Suppoſing then, not granting a miſtake, how does the fact related appear not at all probable? They are according to Duveil, Bugenhagius's *own words, and both* Thuanus *and* Zanchy *witneſs, that he was a very moderate, learned, and pious man, and conſequently as much, if not more to be credited than* J. L. *who, though he has ſaid nothing to the purpoſe, yet tells us, he has ſaid enough to ſhew, that* dipping, *as an eſſence of chriſtian* baptiſm, *is a novel and groundleſs opinion; which gives him a fair title to the ſole property of the misfortune he mentions; inaſmuch as I appealed to thoſe who were wiſer and more knowing than myſelf, telling them in my* preface to the reader, *vol. I. That I ſhould hold myſelf obliged to them, who ſhould be pleaſed to repreſent my miſtakes, promiſing to amend them.*

It does not belong to my province to enter the liſts with gentlemen, who are pleaſed to controvert the mode *or* ſubject *of* baptiſm. *I ſhall in the preface to my next volume,* [i. e. *the preſent vol.*] *ſhew, that both the principles and practice of the* Engliſh Baptiſts *are juſtified, even by the moſt learned of the pædobaptiſts themſelves, and but juſt obſerve here, That both* Scapula *and* Stephens, *two as great maſters of the* Greek *tongue as moſt we have, do tell us in their* Lexicons, *that* Βαπτίζω *from* Βάπτω, *ſignifies* mergo, immergo, *&c. And Mr.* Leigh, *in his* Critica Sacra, *ſays, the native and proper ſignification of the word, is to* dip *into the water, &c. And alſo ſays, ſome would have it ſignify* waſhing; *which ſenſe* Eraſmus *oppoſed, affirming, that it was not otherwiſe ſo, than by conſequence, for the proper ſignification was ſuch a* dipping *or* plunging *as dyers uſe for dying of cloth. The learned and pious Mr.* Joſeph Mede *affirms, There was no ſuch thing as* ſprinkling *or* rantiſm *uſed in* baptiſm, *in the apoſtles days, nor many ages after. He had ſpoken more properly, if he had ſaid, there was no* rantiſm *uſed in the apoſtle's days, but* baptiſm; *ſince he well knew, they are two diſtinct different acts.*

acts. It cannot be baptiſm *at all, if it be only* rantiſm immerſion *or* dipping *being the very thing, not an accident, but an eſſential, ſo abſolutely neceſſary, that it cannot be the act or ordinance without it. Therefore* dipping *is eſſential to* baptiſm.

Your humble ſervant,

THO. CROSBY.

The

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THE PREFACE.

THO' many of the *Engliſh Baptiſts*, men of great learning, prudence, and piety, have wrote ſo fully in vindication of *Believers* baptiſm, in oppoſition to that of *Infants*, and ſufficiently juſtified, both from ſcripture and antiquity, their principles and practice; yet many, whom they cannot but acknowledge, and muſt eſteem to be men of piety, and true chriſtians, retain an averſion, not only to their practice, but alſo to their perſons, and are too ready to ridicule both. But as the Rev. Mr. *David Rees*, very juſtly obſerves, 'The wider any people remove 'from *papal* errors, or any other inno- 'vations crept into the chriſtian church, 'and the nearer they approach to the 'ſtandard of naked truth; by ſo much 'the more they expoſe themſelves, to the

Inf Bapt. no Inſtitut. of Chriſt. *Pref.*

'*invidious* cenſures of their neighbours; 'eſpecially, whilſt thoſe neighbours unhappily continue fettered with the long 'received cuſtom of their anceſtors. The 'ſtate of the *proteſtant* diſſenters in general, ſays he, may exemplify the truth 'of this. And hence it comes to paſs in 'particular, that tho' we, who aſſert *adult baptiſm*, differ in nothing elſe material, from our *proteſtant* brethren, of 'other communities in this nation, excepting in the point of *baptiſm*; yet for 'our attempting, conſcientiouſly to reſtore this ſingle ordinance to its original 'purity; we have been, and it ſeems muſt continue to be, as a *ſect every where ſpoken againſt*. This treatment, is ſomewhat the more remarkable becauſe 'it is ſo well known, that the principle whereupon we differ from others, is ſo 'evidently ſupported by ſcripture, that 'our very adverſaries often confeſs it, and 'themſelves are not able to produce any 'thing like the ſhape of a fair argument 'againſt it.'

Conceſſions of the Pædo-baptiſts *in favour of the Baptiſts.*

I ſhall therefore here give the reader a view of the ſeveral conceſſions, that have been made by the clergy of the church of *England*, and other *Pædobaptiſts*, to thoſe who deny the rite of *infant-baptiſm*, and adminiſter that ordinance only by *immerſion*.

How far the church of *England* agrees with us in this point, will be manifeſt from the Queſtion thereupon, and the anſwer thereto, in her Catechiſm.

Q. What

Q. What is required of perſons to be *baptized?*

A. Repentance, whereby they forſake ſin, and *faith*, whereby they ſtedfaſtly believe the promiſes of God made to them in that ſacrament.

The Scripture a perfect Rule of Faith and Practice.

But before I come to particulars, permit me to obſerve; That there is nothing more readily, and more univerſally allowed by *proteſtants*, than that the holy ſcriptures are a *perfect rule* of the chriſtian's *faith* and *practice*. By this weapon, they have often vanquiſhed their *popiſh* adverſaries, and therefore have greatly triumphed in it, But in diſputes among themſelves they have been either aſhamed, or afraid to produce it; or elſe, have ſo unskilfully managed it, as to wound the very cauſe they deſigned to defend by it. If any weight may be given to the dignity of the Perſons who have aſſerted this truth; not only reverend prelates, and eminent profeſſors and paſtors of the reformed churches, but Kings and noblemen alſo, have declared themſelves to be of this judgment.

Proteſt. Recon-cil. Preface.

That excellent determination of king *James* I. ſays Dr. *Whitby*, is worthy to be had in perpetual remembrance, *viz.* 'His Majeſty thinketh, that for concord there is no nearer way, than diligently to ſeparate things *neceſſary* from the *unneceſſary*, and to beſtow all our labour that we may agree in the things *neceſſary*, and that in things *unneceſſary*, there may be chriſtian liberty allowed. Now his

K. James *I. his Teſtimony.*

'Majeſty calls thoſe things ſimply *neceſſary*, which the Word of God expreſly commandeth, to be believed or done. N. B. Or which the ancient church did gather from the word of God, by neceſſary conſequence: but thoſe things which by the conſtitution of men, without the word of God, tho' piouſly, and prudently introduced, his Majeſty conceives, they may be changed, mollified, antiquated.'

K. Charles I. his Teſtimony.

Certamen Religioſum, p. 119.

More plain and full to the purpoſe was King *Charles* I. who in his conference with the *popiſh* Marquiſs of *Worceſter*, in *Ragland* caſtle *anno* 1646, ſays, 'That 'the *ſcripture* is the *rule*, by which all 'differences may be compoſed. It is the 'light, wherein we muſt walk; the food 'of our ſouls; an antidote that expelleth 'any infection; the only ſword that kills 'the enemy; the only plaiſter that can 'cure our wounds; the only documents 'to attain to eternal life.'

Ibid. p. 116.

Again, 'That the evidences which are 'in *ſcripture* cannot be manifeſted, but out 'of the ſame *ſcripture*.'

Lord Faulkland's *Teſtimony.*

Dr. Whitby *Prot. Recon.* Pref. p. 12.

The learned and judicious Lord *Faulkland*, in his reply to *White*'s anſwer to his diſcourſe of *infallibility*, ſpeaks thus, "I 'am confident, that all who receive the 'ſcripture for the *only rule*, and believe 'what is there plain to be only *neceſſary*, 'would (if they truly believed what they 'profeſſed, and were not led aſide, either 'by prejudice, or following the authority 'of ſome perſons, either alive or dead,

'by

'by them much esteemed) soon agree in 'as much as is *necessary*, and in concluding 'no necessity of agreeing in more, there 'being no doubt, but it would soon ap-'pear plainly what is plain.'

The most reverend and learned Bishop *Taylor* says, 'Christ only is our Law-giver, 'and what he said, was to last for ever. 'In all things which he said not, the *apostles* 'could not be lawgivers. They had no 'such authority: and therefore whatso-'ever they ordered, by their own wis-'dom, was to abide as long as the reason 'did abide, but still with the same liberty 'with which they appointed it; for of 'all men in the world, they would least 'put a snare upon the disciples, or tye 'fetters upon christian liberty. And 'oh, that in this case, says Dr. *Whitby*, 'their successors would be pleased to imi-'tate them.'

Bp. Taylor's *Testimony.*

Duct. Dubit. R. 12. § 9.

Prot. Recon. p. 214.

The reverend and learned Dr. *Stilling-fleet*, in his *preface* to his *Irenicum*, among many arguments, to exhort christians, to pursue the things that make for peace, useth this: 'The grand commission, the 'apostles were sent out with, was only to 'teach what *Christ* had commanded them: 'not the least intimation of any power 'given them to *impose*, or require any 'thing, beyond what he himself had 'spoken to them, or they were directed 'to, by the immediate guidance of the 'spirit of God.'

Dr. Stilling-fleet's *Testi-mony*

Prot. Recon. p. 237.

To the ſame purpoſe could I proceed, in citing a multitude from the reverend clergy; ſo likewiſe from the moſt eminent of the *diſſenting* miniſters. But I ſhall only add a few teſtimonies of ſome of our *modern* diſſenting miniſters, and begin with them, taken from their *ſermons*, preached at *Salters-hall*, in the Year 1735, againſt *popery*.

Dr. Harris's *Teſtimony.* Serm p. 31.

Dr. *Harris* in a few words, but very full to the purpoſe, declares thus, 'We 'acknowledge nothing as an *authoritative* 'rule of faith, but the *ſcriptures*, the great 'charter of the chriſtian church.'

Dr. Wright's *Teſtimony.* p. 38.

Dr. *Wright* ſays, 'A church built upon 'unſcriptural traditions, yea, upon anti-'ſcriptural traditions is a building of men, 'raiſed by the help and inſtigation of the 'god of this world; a kingdom ſet up 'to overthrow the great deſign of the 'goſpel, and in direct oppoſition to our 'ſaviour's declaration, that *his kingdom is* 'not of this world.' And again, 'For 'if it be our duty to ſtand faſt to the 'things delivered by the *apoſtles*, and to 'hold to their epiſtles; then it is our 'duty to reject things that are evidently 'contrary to their epiſtles, and to doc-'trines, and precepts ſet down in their 'writings.'

Mr. Barker's *Teſtimony.* P. 7, 8.

Mr. *Barker* expreſſes himſelf thus; 'Chriſtianity is plain and ſimple, and no 'impure mixtures are to be made or al-'lowed with it; no *Jewiſh* obſervances, 'no human inventions, no old or new 'traditions. To this ſingly, without

'addition

'addition or alteration, ſhould chriſtians 'ſtick and adhere, keeping to the *truth as it is in Jeſus*, and preſerving the 'ſimplicity of the goſpel; not mingling 'it with any thing, that is falſe and foreign to it; not concealing any part of 'it, or mixing any falſhood with it, or 'wreſting or perverting the true ſenſe or 'meaning of it, to ſerve our own ends, 'the luſts of others, or any worldly purpoſes whatſoever.'

Mr. *Chandler* ſays; 'We have no full 'and certain account of the doctrines 'taught by *Chriſt*, and his *apoſtles*, but 'from the records of the *new teſtament*; 'and as theſe contain the whole revelation of the goſpel, all that we are to believe and practiſe as Chriſtians, 'tis an 'undeniable conſequence, that we can no 'otherwiſe demonſtrate, our ſubjection 'and fidelity to *Chriſt*, as lord, and lawgiver in his church, than by our care 'in acquainting ourſelves with the ſacred 'records of truth, and religiouſly adhering to them, as the *only rule* and ſtandard of our *faith* and *worſhip*.' *Mr.* Chandler's *Teſtimony.* p. 13.

Dr. *Hughes* very juſtly obſerves; 'That 'in all our diſquiſitions about religion, 'we are to conſider the bleſſed God, as 'the *rector* of the world, who has an unqueſtionable right to preſcribe laws to 'his rational creatures. Theſe laws ſufficiently notified we are bound to obey 'accordingly. God has revealed his 'mind to man in the ſacred *ſcriptures*, 'thoſe ſtanding oracles of our holy reli- *Dr.* Hughes's *Teſtimony.* p. 11.

'gion. Whatever inſtitutions we meet 'with there, as appointed by God, we 'are religiouſly to comply with; what-'ever elſe is appointed by others, if it 'have no *foundation* in the word of God, 'we are ſo far from being obliged to the 'practice of it, that in honour to God, 'we ought to proteſt againſt it, as a bold 'uſurpation of the divine authority.'

Mr. Neal's *Teſtimony.*

I cannot omit the teſtimony of the reverend Mr. *Neale*; tho' he has ſhewn himſelf no Friend to the *Engliſh Baptiſts*, by his *invidious* repreſentation of them, in his late *Hiſtory of the Puritans*. Yet when he ſpeaks *truth* it ought not to be buried in oblivion; and therefore I ſhall join him with his brethren, as a witneſs in this behalf. For he ſays, 'By the

Berry-ſtreet *Sermons*, p. 38.

'ſufficiency of the holy ſcriptures, we 'mean, that they contain all things *ne-'ceſſary* to be *believed* and *practiſed*. The 'law of *Moſes* was ſo compleat a direc-'on of the *faith* and *obedience* of the '*Jews*, that the addition of the *ſcribes* 'and *phariſees*, were both uſeleſs and 'vain; and are condemned as ſuch by

Mat. xv. 9.

'our ſaviour. In like manner, the writings 'of the *new teſtament*, are a *perfect ſtan-'dard* to us chriſtians; for all things, that 'our bleſſed Lord heard of his father, 'he made known to his *apoſtles*, and the '*apoſtles* made them known to the

Acts xx. 26, 27.

'churches. *I take you to record, that I 'have not ſhunned to declare to you the 'whole counſel of God*; which counſel re-'mains for our ſervice, in the books of

'the

'the *new teſtament*. And without all 'doubt, the curſes denounced againſt 'thoſe, who add to, or take from the 'prophecy of the book of the *revelati-* 'ons, were deſigned as an awful guard 'upon all the inſpired writings. *If any* 'man ſhall add to theſe things, God ſhall 'add to him the plagues that are written in 'this book: And if any man ſhall take 'away from the words of this prophecy, 'God ſhall take away his part out of the 'the book of life, and out of the holy city, 'and from the things that are written in 'this book. Methinks, ſays he, ſuch a 'ſolemn threatning ſhould ſtrike terror 'into the hearts of thoſe, who pretend to 'ſupply the defects of *revelation*, by their 'unwritten traditions.' Again, in the practical remarks upon his diſcourſe, he ſays, 'Hence we may learn, that the re- p. 43. 'ligion of a chriſtian ſhould be his *bible*; 'becauſe it contains the whole revealed 'will of God, and is a *perfect rule* of *faith* 'and *practice*. 'Tis alſo, ſays he, a more 'ſure word of prophecy, or a more in- 'fallible guide, than the unwritten tra- 'ditions of men. Again, in judging of 'controverſies among chriſtians, ſays he, 'let us not be carried away by the au- 'thority of great names, or the numbers 'of them, that are on one ſide; but 'keep cloſe to the *ſcriptures*. If our firſt 'reformers, had acquieſced in the au- 'thority of the church, we had been in '*popiſh* darkneſs unto this day: but they 'ſearched the *ſcriptures*, and compared

'the

'the received doctrines of the church 'with the word of God. Let us follow 'their example —— *Councils*, and *fathers*, 'and *ſynods*, may be miſtaken in their 'decrees, but the word of God is infal-'lible; here we are ſafe, and no where 'elſe.'

Dr. Watts, P. 45.

The reverend Dr. *Watts* in his *Miſcellaneous Thoughts*, thus expreſſes himſelf; 'If I were an *idolater*, and would build 'a temple for the *ſun*, I ſhould make the 'whole fabrick to conſiſt of glaſs; the 'walls and roof of it ſhould be all over 'tranſparent, and it ſhould need no other 'windows. Thus I might every where 'behold the glory of the God that I 'worſhip, and feel his heat, and rejoice 'in his light, and partake of the vital 'influences of that illuſtrious ſtar, in every 'part of his temple. But may not this 'happineſs be obtained without forſaking 'the true GOD, or falling off to *idolatry*?

'Surely, ſays he, the bleſſed ordi-'nances of chriſtianity, are thus contrived 'and deſigned. Such are *Baptiſm*, and 'the *Lord's-ſupper*, preaching, praying, 'and pſalmody. Theſe inſtitutions of 'worſhip are choſen and appointed with 'ſuch divine wiſdom, that they repre-'ſent to us, the glory of the ſeveral per-'fections of our GOD in his works of 'nature and grace; and tranſmit the 'beams of his power and love, to enliven 'and to comfort our dark and drooping

'ſpirits

'ſpirits —— But to carry the ſimilitude
'yet further:

'Suppoſe, ſays he, when I had finiſh-
'ed this heathen temple, and basked
'there with pleaſure, under the rays of
'my bright idol, ſome fanciful and in-
'genious painter, ſhould attempt to cover
'the building all round with his own or-
'naments: —— how would this ſeclude
'the *ſun*'s beſt influences, and ſhut this
'idol deity out of his own temple? Nay,
'tho' the image of the *ſun* ſhould be
'drawn there *ten thouſand* times over, in
'lines of gold, with a pretence to repre-
'ſent him in all his wond'rous effects;
'yet every line will forbid the entrance
'of a ſun-beam, and the worſhipper
'within, muſt dwell in twilight, or per-
'haps adore in darkneſs —— Such, ſays
'he, are the *rites* and *ceremonies* of *hu-*
man wiſdom, when they are contrived
'as ornaments to divine worſhip. A
'ſacred inſtitution, mingled with the de-
'vices of men, is in truth nothing elſe,
'but glaſs darkened with the colours of
'a painter, laid thick upon it. —— So
'far, as ornaments prevail above the
'ſimple ordinance, they prevent all the
'kind influences of his power and grace;
'for he vouchſafes to tranſmit theſe, no
'other way, but thro' his own inſtituti-
'ons.'

O excellent inſtructors! We will hear them, tho' we dare not do after their works, in the point of *baptiſm*; and cleave

cleave to the holy *ſcriptures* only, as *our rule*, both of *faith* and *practice*.

Now in a ſtrict and proper ſenſe, a *rule* is a meaſure, whereby we try material things; in order to judge of ſome qualities, which are to be determined, to belong to thoſe things, or to be wanting, according as they agree or diſagree to their rule.

And ſo in a figurative ſenſe, the *ſcripture* is *a rule*, or meaſure, whereby we are to try, or judge, of all thoſe things, concerning which, God has revealed his mind and will to us: And we are bound to believe things true or falſe, worthy to be received, or to be rejected, juſt as they agree or diſagree with the *ſcriptures*.

The *ſcripture* then, as *a Rule*, muſt be plain and intelligible; and indeed, it can be *a rule* no farther, than it is ſo. What is not to be underſtood can't be propoſed as *a rule*, by a good and merciful God, who never requires *impoſſible* things.

And it muſt alſo be certain and deciſive: for it is given us by God, who cannot lye, and whoſe words are all true in the utmoſt exactneſs. Therefore the *ſcripture* in its primitive ſimplicity, and in the condition wherein it was delivered by God, and in its preſent condition contains as much certainty, as is requiſite to make it a *perfect rule*, being ſufficient to determine all our doubts, and to decide all diſputes.

The

The famous Dr. *Tillotſon*, archbiſhop of *Canterbury*, ſays, 'A *rule of faith* is the 'meaſure, according to which we judge, 'what matters we are to aſſent to, as re-'vealed to us by God, and what not. 'And more particularly; the *rule* of 'chriſtian *faith*, is the meaſure, according 'to which we are to judge, what we 'ought to aſſent to, as the doctrine re-'vealed by *Chriſt* to the world, and what 'not.' *Rule of Faith.* P. 6.

Now, that *Chriſt* has not revealed to us the practice of *Infant Baptiſm*; I ſhall begin with the teſtimony of biſhop *Burnet*, who in his *expoſition* of the 27th article of the church of *England*, ſays, 'There is 'no expreſs *precept*, or *rule*, given in the 'New *Teſtament*, for the *baptiſm of in-'fants*.' *Infants Baptiſm, not revealed in Scripture, owned by Biſhop Burnet.*

Again, Dr. *Barlow*, biſhop of *Lincoln*, in his letter to Mr. *Tombes*, ſays, 'I be-'lieve and know, that there is neither 'precept nor *example* in *ſcripture* for *Pæ-'dobaptiſm*.' *Alſo by Dr. Barlow.*

Dr. *Jeremy Taylor*, Biſhop of *Down* and *Connor* goes farther, and ſays, 'It is *againſt* 'the perpetual analogy of *Chriſt*'s doc-'trine to *baptize infants*. For beſides, 'that *Chriſt* never gave any *precept* to 'baptize *infants*, nor ever *himſelf*, nor his 'apoſtles, that appears, did *baptize* any 'of them: all that either he or his 'apoſtles ſaid concerning it, requires ſuch 'previous diſpoſitions to *baptiſm*, of 'which *infants* are not capable; and theſe 'are *faith* and *repentance*.' *Biſhop Taylor, Liberty of Prophecy*, p. 323.

Dr.

Dr. Wall. Dr. *Wall* begins the preface of his elaborate hiſtory of *Infant Baptiſm*, with this conceſſion.

'Foraſmuch as the commiſſion given 'by our ſaviour to his diſciples, in the 'time of his mortal life, to *baptize*, is Matt. xxviii. 19. 'ſet down in ſuch brief words, that there 'is no particular direction given, what 'they were to do in reference to the '*children* of thoſe that received the *faith*; 'and among all the perſons that are re-'corded, as *baptized* by the *apoſtles*, there 'is no expreſs mention of any *infant*.'

Mr. Fuller, Inf. Advoc. p. 71. Mr. *Fuller* ſays; 'We do freely con-'feſs, that there is neither expreſs *precept*, 'nor *precedent*, in the *New Teſtament*, for 'the *baptizing of Infants*.'

To theſe teſtimonies, let me add one more, from that great champion for *Pædobaptiſm*, Mr. *Richard Baxter*. For he does not only acknowledge, the *ſilence* of the *ſcripture* in this matter, but forms it into an argument, thus; 'If there can *Mr. Baxter. Diſpute of Right to Sac. p. 149.* 'be no *example* given in *ſcripture*, of any 'one that was *baptized*, without the *pro-'feſſion* of a ſaving *faith*, nor any *precept* 'for ſo doing; then muſt not we *baptize* 'any without it. But the *antecedent* is 'true: therefore ſo is the *conſequent*.'

Then he proceeds to prove this, by reviewing the *ſcripture* examples of *Baptiſm*. After which he thus concludes the argument.

'In a word, I know of no one word 'in *ſcripture*, that giveth us the leaſt in-'timation, that ever man was *baptized*,

'without

'without the *profession* of a saving *faith*,
'or that giveth the least encouragement,
'to *baptize* any upon another's *faith*.'

Infants Baptism attempted to be justified.

It must be allowed, that notwithstanding the *concessions* of the aforementioned authors, yet they continued in the practice of *infants baptism*, and endeavoured to justify the same.

By Mr. Fuller. *Inf. Advoc.* p. 150.

For Mr. *Fuller* observes; 'That St. 'John saith, *Chap.* xxi. 25. *And there* 'are also many other things, which Jesus 'did, which are not written; amongst 'which, for ought appears to the contrary, the *baptizing* of these *infants*, '[*viz.* that *Christ* took in his arms and 'blessed] might be one of them.'

A pretty argument for *popish* superstition and idolatry! For what may not be thrust into the practice of the christian church, upon such a way of arguing?

By Mr. Walker. *Mod. Plea*, p. 268.

To the like purpose Mr. *Walker* says, 'It doth not follow that our saviour gave 'no *precept*, for the *baptizing* of *infants*, 'because no such *precept* is, particularly '(as our adversaries suppose) expressed 'in the *scripture*. For our saviour spake 'many things to his disciples, concerning 'the kingdom of God, both before his 'passion, and also after his resurrection, 'which are not *written* in the *scriptures*. 'And who can say, but that, among 'those many *unwritten* sayings of his, 'there might be an express precept for '*infants baptism*?'

Seeing

By Tradition. Seeing *ſcripture* will not do, the next refuge for the juſtification of *infants baptiſm* is *tradition*. Therefore to this I ſhall ſubjoin the words of the afore-cited Dr. *Jeremy Taylor*.

Dr. Jer. Taylor's *Teſtimony againſt Tradition.*

'But *tradition*, ſays he, by all means, 'muſt ſupply the place of *ſcripture*. And 'there is pretended a *tradition* apoſtolical, 'that *infants* were *baptized*. But at this 'we are not much moved. For we who 'rely upon the *written* word of God, as 'ſufficient to eſtabliſh all true religion, 'do not value the allegation of *tradition*. 'And however the world goes, none of 'the *reformed* churches can pretend this 'argument againſt this opinion; becauſe 'they who reject *tradition* when it is a-'gainſt them, muſt not pretend it at all 'for them. But if we ſhould allow the 'topick to be good, yet how will it be ve-'rified? For ſo far as it can appear, it 'relies wholly upon the teſtimony of '*Origen*: for from him *Auſtin* had it. 'Now a *tradition* apoſtolical, if it be not 'conſigned with a fuller teſtimony than 'of *one* perſon, whom all after-ages have 'condemned of many errors, will obtain 'ſo little reputation amongſt thoſe, who 'know that things have upon greater 'authority, pretended to derive from the 'apoſtles, and yet *falſly*; that it will be a 'great argument, that he is credulous 'and weak, that ſhall be determined by 'ſo weak probation, in matters of ſo 'great concernment. And the truth of

'the

'the buſineſs is, as there was no com-
'mand of *ſcripture* to oblige *children* to
'the ſuſception of it; ſo the neceſſity of
'*Pædobaptiſm*, was not determined in the
'church, till in the *eighth* age after
'*Chriſt*. But in the year 418, in the
'*Milevitan* council, a provincial of *Africa*,
'there was a *canon* made for *Pædobaptiſm*:
'never till then! I grant it was practiſed
'in *Africa* before that time: and they,
'or ſome of them, thought well of it.
'And tho' that be no argument for us to
'think ſo; yet none of them did ever
'before pretend it to be *neceſſary*; none
'to have been a *precept* of the goſpel.
'St. *Auſtin* was the firſt, that ever
'preached it to be abſolutely *neceſſary*:
'and it was in his heat and anger againſt
'*Pelagius*; who had warm'd and chaf'd
'him ſo in that queſtion, that it made
'him innovate in other doctrines, poſſi-
'bly of more concernment than this.
'And that altho' this was practiſed anci-
'ently in *Africa*, yet, that it was with-
'out an opinion of *neceſſity*, and not often
'there, nor at all in other places; we
'have the teſtimony of a learned Pædo-
'baptiſt, *Ludovicus Vives*, who in his
'*annotations* upon St. *Auſtin*, *De civit.*
'*Dei*, l. 1. c. 27. affirms, *Neminem niſi*
'*adultum*, *antiquitus ſolere baptizari*.

'But beſides, ſays the Doctor, that the
'*tradition* cannot be proved apoſtolical;
'we have very good evidence from anti-
'quity; that it was the opinion of the

'primitive church, that *infants ought not* 'to be baptized.'

Answer to Russer, *p.* 86.

To confirm what the Doctor so fully asserts; the testimony of two eminent *Pædobaptists*, as I find them quoted by the ingenious Mr. *Stennet*, may not be amiss in this place.

The Testimony of Suicerus *against it.*

The first is *Suicerus*; who tells us in plain terms, 'That in the *two* first ages, 'no person was *baptized* till he was in-'structed in the faith, and tinctured with 'the doctrine of *Christ*, and could testify 'his own faith; because of those words '[of *Christ*] *He that believeth and is bap-*'*tized*. Therefore believing was first: and 'hence the order of the *catechumens* in the 'church; and it was a custom then con-'stantly observed, to give the *catechumens* 'the *Eucharist* immediately after *baptism*: 'and therefore because the *Eucharist* was 'before given to the *adult* catechumens, 'assoon as they were washed with holy 'baptism, it was thought fit in like man-'ner to give it to *infants*, after the intro-'duction of *infant-baptism*.'

And also of Curcellæus.

The like ingenious confession is made by *Curcellæus*; his words are these: 'Pædobaptism was not known in the 'world, the *two* first ages after *Christ*. 'In the *third* and *fourth* it was approved 'by a few. At length, in the *fifth* and 'following ages, it began to obtain in 'diverse places. And therefore we observe 'this *rite* indeed as an *ancient custom*, but 'not as an *apostolical tradition*.' And

And in another place he tells us, 'That the custom of *baptizing infants*, 'did not begin before the *third* age after 'Christ; and that there appears not the 'least footstep of it, in the *two* first *cen-* 'turies.'

Much more to the same purpose might be produced both from the *antients* and the *moderns* of the *Pædobaptists*. But as my chief design is to shew the unreasonableness of the many *calumnies* and *reproaches*, which have been, and still are cast upon the *Baptists*; and also of the *sufferings* they have endured from governments, instigated by the malice and envy of wicked zealots, for no other reason, but because they deny *infant-baptism*, and only differ from their brethren in that one thing, which no wise nor worthy men make absolutely necessary to salvation; so I shall from the whole only infer;

I. If *infant-baptism* was never instituted, commanded, nor appointed of God; and if there be no *precedent*, as there is no *precept* in the *scripture*, that any *infant* was *baptized*; then *infants* ought not to be *baptized*.

II. If all that is *necessary* to *faith* and *practice*, is left upon record in the holy *scriptures*, that being a *compleat* and *perfect rule*; then *infant-baptism* being acknowledged, not to be contained or found therein, is not of God.

But as some of the adversaries of the *Baptists* have vainly boasted, that they have *scripture* precepts, precedents, and

good consequences, on which they found their practice; I shall briefly consider some of their principal texts brought for this purpose; and shew, even from the *Pædobaptists* of the most eminent rank, that those scriptures are misapplied, and no way answer the end for which they are cited: and so consequently the less material ones must fall before them.

Mr. John Turner's *scripture proof for infant baptism.*

The first then I begin with, is *Matth.* xxviii. 19. *Go ye therefore and teach all nations, baptising them in the name of the Father, Son, and Holy Ghost.* Which Mr *John Turner* says, 'being given in gene-
Vind. *of* Inf. Bapt. p. 16. 'ral, and unlimited terms, and ordain'd 'by Almighty God, as one of the ordi-'nary means of salvation, ought to be ex-'tended to all persons whatsoever, that are 'capable of admission into the covenant: '*Infants* are capable of being admitted 'into the covenant; and then *infants* are 'also included in this precept or com-'mand.'

Answer'd by Dr. Whitby.

In answer to this let me cite Dr. *Whitby*, who in his *annotations* upon this text, says, 'Teach *all nations*, Μαθητευσατε, is here 'to preach the gospel to all nations, and 'engage them to believe it, in order to 'their *profession* of that *faith* by *baptism*; 'as seems apparent,

'1. From the parallel commission, *Mar.* 'xvi. 15. *Go preach the gospel to every crea-'ture, he that believeth and is baptized 'shall be saved.*

'2. From the *scripture* notion of a *dis-'ciple*; that being still the same as a *be-'liever*;

'*liever*; as in that question to the blind 'Man, *Will you also be his disciple?* That 'is, will you believe he is a prophet sent 'from God? And in the answer of the *Pharisees*, *We are the disciples of Moses.*

'If here it should be said, says the Doc-'tor, that I yield too much to the *Anti-pædobaptists*; by saying, that to be *made disciples* here, is to be *taught to believe* in 'Christ; I desire any one to tell me, how 'the apostles could Μαθητευειν, *make a dis-'ciple*, of an *heathen*, or an unbelieving *Jew*, without being Μαθηται, or *teachers* 'of them: whether they were not sent 'to *preach* to those that could hear, and 'to *teach* them to whom they preached, 'that *Jesus* was the *Christ*, and only to *baptize* them when they did *believe* this.

Dr. *Burnet*, bishop of *Sarum*, upon this head says, 'That by the first *teach-'ing*, or *making disciples*, that must go 'before *baptism*; is to be meant the con-'vincing of the world, that *Jesus* is the *Christ*, the true *Messias* anointed of God, 'with a fulness of grace, and of the spi-'rit without measure, and sent to be the 'saviour and redeemer of the World; 'and when they were brought to ac-'knowledge this, then they were to *bap-'tize* them, to initiate them to this reli-'gion, by obliging them to renounce all 'idolatry and ungodliness, as well as all 'secular and carnal lusts.' Expos. *on the* 39 Art. p. 300.

Mr. *Burkit* acknowledges the same; for the form of this commission, as recorded by St. *Mark*, doth also prove this to be the *Mr.* Burkit *on baptism*, p. 18.

ſenſe of it, *He that believeth and is baptized ſhall be ſaved.* 'A profeſſion of actual faith, ſays Mr. *Burkit*, is neceſſarily required before *baptiſm* in all adult perſons, that is, perſons grown to riper years: who are the perſons whom our Saviour meant, when he ſaid, *He that believeth and is baptized ſhall be ſaved*; as moſt evidently appears by the following words: *He that believeth not ſhall be damned*. What, ſays he, muſt all that die in their infancy go to hell for an impoſſibility? The text only intends ſuch, as by hearing the goſpel preach'd, are capable of *actual faith*; ſuch as enjoy the means of *faith*, and yet live and die in the neglect of *faith*, and contempt of *baptiſm*, ſhall certainly be damned. Says the apoſtle, *If any man will not work, let him not eat*; that is, ſuch as are capable of working muſt work. But muſt children be ſtarved becauſe they cannot labour? Thus here: Children lye under a natural incapacity of *profeſſing* actual *faith*; therefore the firſt text does not concern them any more than the latter.

Bp. Taylor, *Lib. of Proph.* p. 323, 324.

And this interpretation of *Chriſt*'s commiſſion for *baptizing*, confirms the argument formed upon it by Dr. *Jeremy Taylor*, in favour of the *Baptiſts*. 'Not to inſtance, ſaith he, in thoſe innumerable places, that require *faith* before this ſacrament; there needs no more but this one ſaying of our bleſſed Saviour, *He that believeth and is baptized ſhall be ſaved, but he that believeth not ſhall be damned.*

Plainly

'Plainly thus: *faith* and *baptiſm* in conjunction will bring a man to heaven, but 'if he have not *faith*, *baptiſm* ſhall do him 'no good. So that, if *baptiſm* be *neceſſary*, then ſo is *faith*, and much more: 'for want of *faith* damns abſolutely; it 'is not ſaid ſo of the want of *baptiſm*. 'Now if this decretory ſentence be to 'underſtood of perſons of age; and if 'children by ſuch an anſwer (which indeed is reaſonable enough) be excuſed 'from the neceſſity of *faith*, the want 'of which regularly does damn: then 'it is *fortiſſo* to ſay, the ſame incapacity of reaſon and *faith* ſhall not excuſe 'them from the actual ſuſception of *baptiſm*, which is leſs neceſſary, and to 'which *faith* and many other acts are 'neceſſary prediſpoſitions, when it is reaſonably and humanly received. The 'concluſion is, that *baptiſm* is alſo to be 'deferred till the time of *faith*: and 'whether *infants* have *faith* or no, is a 'queſtion to be diſputed by perſons that 'care not how much they ſay, nor how 'little they prove.'

Another ſcripture proof of Mr. Turner's for infants baptiſm.

Again: That *infants baptiſm* is founded on God's word, ſome endeavour to prove from *Acts* ii. 39. *Peter ſaid unto them repent and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt, for the promiſe is to you, and your children, and to all that are afar off, even as many as the Lord our God ſhall call.*

'In which words, ſays Mr. *Turner*, chil- Vind. *of* Inf. 'dren Bapt. p. 16.

'dren are fairly intimated, at least, to
'be intituled, both to the promises of the
'covenant, and to the sacrament that con-
'firms it.

To this, we have an answer drawn up for us by the aforesaid Dr. *Jeremy Taylor*, which whether it were his own opinion or not, yet any one may easily discern the strength of his reasoning in it. 'It is considerable, says he, that the discourse of St. *Peter*, which is pretended for the intituling *infants* to the promise of the Holy Ghost, and by consequence to *baptism*, which is supposed to be its instrument and conveyance, is wholly a fancy, and hath in it nothing of certainty, or demonstration, and not much probability. For besides, that the thing itself is unreasonable, and the Holy Ghost works by the heightening and improving our natural faculties, and therefore is a promise that so concerns them, as they are reasonable creatures, and may have a title to it, in proportion to their nature, but no possession or reception of it, till their faculties come into act: besides this, I say, the words mention'd in St. *Peter's* sermon, which are the only record of the promise, are interpreted upon a weak mistake: *the promise belongs to you, and to your children*; therefore *infants* are actually receptive of it in that *capacity*. That's the argument. But the reason of it is not yet discover'd, nor ever will: For, [*to you and your children*] is to you and your *posterity*,

Bp. Taylor's *answer thereto*, Lib. *of* Proph. p. 314.

'city, to you and your *children*, when 'they are of the same capacity in which 'you are, effectually receptive of the 'promise. But he, that whenever the 'word [*children*] is used in scripture, 'shall by [*children*] understand *infants*, 'must needs believe, that in all *Israel* 'there were no men, but all were *infants*; 'and if that had been true, it had been 'the greatest wonder they should over-'come the *Anakims*, and beat the king 'of *Moab*, and march so far, and dis-'course so well; for they were all called 'the *children* of *Israel*.

The learned Dr. *Hammond* falls before this reasoning, and declares, he cannot defend those that attempt to bring arguments in defence of *Paedobaptism* from *Peter's* words, *The promise is to you, and your children*. 'If any, says he, have 'made use of that very *inconcludent* argu-'ment, I have nothing to say in defence 'of them; I think that the word 'children there is really the *posterity* of 'the *Jews*, and not peculiarly their *in-'fant children*.

Dr. Hammond. Resol. to 6 Quer. p. 256.

Dr. *Whitby* puts a sense upon these words, which carry them still farther from proving *infant baptism*. 'These words, says he, will not prove a right of *infants* 'to receive *baptism*; the promise men-'tioned here, being that only of the Holy 'Ghost, and to those persons, who by 'age were made capable of those extra-'ordinary gifts.

Dr. Whitby. Annot. in loco.

Again:

More ſcripture proof for infant baptiſm.

Again: For the ſupport of *infant baptiſm*, ſome have recourſe to thoſe texts, *Matth.* xix. 13, 14, *Mark* x. 13, 14, *Luke* xviii. 15, 16, all which places give us an account, that *little children* were brought to our Saviour, *&c.*

Fowler Walher's Def. of Inf. Bapt. p. 20.

Thus Mr. *Fowler Walher*, to prove *infant baptiſm*, ſays, 'We are told that 'Chriſt, during his incarnation, welcom'd 'children to his arms, bleſſed them, and 'declared them ſubjects of his kingdom: 'which, I think, ſays he, is a ſufficient 'indication of his mind, that they ſhould 'be received into his church by *baptiſm*.'

Dr. Whitby's anſwer.

But Dr. *Whitby*, in his *annotations* on this text, grants, that *Chriſt* neither *baptized theſe children* himſelf, nor commanded his *apoſtles* to do it. For which *conceſſion* he gives theſe two reaſons, 1. 'That 'Chriſtian baptiſm was not yet inſtituted. '2. That the *baptiſm* then uſed by *John* 'and *Chriſt*'s diſciples, was only the *bap-* 'tiſm of *repentance* and *faith* in the *Meſ-* 'ſiah, which was to come: of both 'which *infants* were incapable.

Acts xix. 4.

Remark.

Now as theſe are very good reaſons to induce any one to believe, that theſe *infants* were not *baptized*; ſo I think they are ſufficient to overthrow any argument that can be drawn for the *baptizing of infants*, from this paſſage. For, 1. As the *Chriſtian baptiſm* was not yet inſtituted, then certainly our Saviour, in his words and action upon this occaſion, had no reference to *baptiſm*; nor could they be deſigned to teach the diſciples concerning a *rite*,

a *rite*, which was not yet inſtituted: ſo that all arguments drawn from thence for *baptizing infants*, extend the words and action of our Saviour beyond the firſt intention of them. And what can be more abſurd, than to take direction about a *poſitive rite*, from any word or action that happen'd before the inſtitution was in the world?

2. To ſay they were not admitted to the *baptiſm* then in uſe, becauſe they were incapable of it, *repentance* and *faith* in the *Meſſiah* which was to come, ſaith the doctor, being required to the *baptiſm* uſed by *John*, and the diſciples of our Saviour: This, I ſay, grants that no *children* were *baptized* in the time of our Saviour's life; and that they are as incapable of *Chriſt's baptiſm* as they were of *John's*. For *children* are as incapable of *repentance*, and *believing* that the *Meſſiah* is come as they were of *believing* he was to come; and yet both theſe are required of perſons, in order to their receiving *Chriſt's baptiſm*.

And to ſay, that theſe *children* were not *baptized* becauſe they had already enter'd into covenant with God by *circumciſion*, is to ſay no more of them than what might be ſaid of all men, who had hitherto been *baptized* either by *John* or the diſciples of our Saviour.

Acts ii. 38. viii. 37. *And anſwer in the church catechiſm.*

Very juſtly therefore does the learned Dr *Hammond* ſay, 'If the inference [from 'this text] were, that all *infants* are, 'that is, ought to be *baptized*, upon this

Dr. Hammond's Reſol. to 6 Queries, p. 230.

(and

'(and no other) ground, because *Christ* 'blessed them, I should acknowledge, the 'conclusion to be weakly built. And he grants, 'That little *children* may, and 'must be permitted to be brought by p. 194. 'others to *Christ*, and being so brought, 'yet are said to come unto him. 2. His 'blessing them, by imposition of hands; 'and, 3. His affirming, that the king- 'dom of God, the church here, and 'heaven hereafter, are a conjunction of 'particulars, which come not home di- 'rectly to *baptizing of infants*; because, 'it is not affirmed he did *baptize* them.

Bishop Taylor, Lib. Proph. p. 310. So that this gentleman confirms the argument given by the reverend Dr. *Jeremy Taylor*, who says, 'From the action 'of *Christ*'s *blessing infants*, to infer that 'they are to be *baptized*, proves nothing 'so much, as that there is great want of 'better arguments. The conclusion would 'be with more probability derived thus; '*Christ blessed* children and so *dismissed* 'them, but *baptized* them not; therefore '*infants* are not to be *baptized*. But let 'this be as weak as its enemy; yet that '*Christ* did not *baptize* them, is an argu- 'ment sufficient, that *Christ* hath other 'ways of bringing them to heaven, than 'by *baptism*. He passed his act of grace 'upon them, by benediction and impo- 'sition of hands.

The Continuers of Pool's Annotations. The continuers of *Pool*'s annotations say, 'That a doubt may from this text 'arise in the reader's mind, for what 'purpose the parents or nurses did bring these

these young children to *Christ*; it was not for *baptism*, for he *baptized* none himself.

Again, That we muſt take heed, we do not found *infant-baptiſm*, upon the example of *Chriſt* in this text; for it is certain, that he did not *baptize theſe children*.

Permit me then to obſerve, and it is plain, that the *coming* unto *Chriſt*, ſpoken of in the text, intends a *perſonal* approach, not a *ſpiritual* coming, ſo as to love him, fear him, believe in him, and become his followers. *Remark.*

Now from childrens being brought into his preſence, and from what is ſaid, of the lawfulneſs of ſuch a coming to him, to infer, their capacity of coming to him *ſpiritually*, and their right to *baptiſm* is a very weak concluſion. Many that were permitted to come into *Chriſt*'s preſence in the days of his fleſh, were far enough from being his diſciples, or having any right to the ordinances of the goſpel church. Many who believed not in him were brought to him to be healed. Many of the Scribes and Phariſees came to him to mock him, and catch at his ſayings; therefore from a *bodily* coming to him, to argue a *right* or capacity of a *ſpiritual* coming, is moſt ridiculous.

Nor does it appear, from the relation given of this matter by either of the *evangeliſts*, that theſe children were brought to *Chriſt*, upon any other account than what many grown perſons were,

viz.

viz. that they might be *healed* of some *bodily diſtempers*. Nay, the words of St. *Luke* plainly intimate, it was for this end. For, ſays he, they brought to him *alſo*, infants, that he would touch them; where the term *alſo* intimates, that they were either brought with others, or upon the ſame account that others were; *viz. to be healed*.

For it is, as if he had ſaid; As they brought men and women, afflicted with various diſtempers unto *Chriſt* to be cured; ſo they brought children *alſo*. And this interpretation is further ſignified, in that it is ſaid, they brought them to him, that he would *touch them*. Now it was well known, that *Chriſt's* method of healing diſtempers, was by his *touching* the perſon, or their *touching* of him. Nor do we read that ever he convey'd *ſpiritual* benefits to perſons by a *touch*; therefore it is evident, that it was not any *ſpiritual* privilege, but a *bodily cure*, for which they brought theſe children to him. Nor do the words of St. *Matthew* overthrow this interpretation, when he ſays, they were brought that he ſhould *put his hands on them, and pray*; for he frequently took that method, in the performing of his miracles. When *Jairus* beſought *Chriſt* to come and heal his daughter, he

Mark v. 22. ſays, *I pray thee come and lay thine hands on her, that ſhe may be healed*.

Sometimes we read of this work, joined with his impoſition of hands; as in the

Mark i. 41. cure of the Leper, and at the raiſing of the

the widow of *Nain's* son; and it is said, Luke vii. 14.
that *Christ lift up his eyes and prayed*, John xi. 41.
when he raised *Lazarus* from the dead.
This being *Christ's* custom; it is very
easy to understand their design, in bring-
ing these *children* unto him, *that he would lay his hands on them and pray*; viz. that
they might thereby receive the blessing of
a miraculous cure.

That objection, That if these *children* were brought to *Christ* to be healed of any *bodily* distempers, then the disciples would not have hindered them, is of no force. For we find they were sometimes guilty of the same error, when *adult* per- Matt. xx. 31.
sons sought to him for a cure. It is said,
those that followed *Christ*, which chiefly
were his disciples, rebuked the *two blind men*, because they should hold their peace.
It is expressly said of the disciples, that
they besought *Christ* to send the *woman* of *Samaria* away, when repeated appli-
cation was made to him. *Christ* was some-
times so thronged with the multitude of
men and women that came to him, that
he with his disciples had not leisure to
take their necessary refreshment, so that
they might conclude, their matter would
be much pressed indeed, if they were al-
lowed to bring their *sick* and *weak children* also. And the reason which our saviour
gives, why he would have them suffer'd
to come unto him, *viz. for of such is the kingdom of heaven*, does not in the least
overthrow this interpretation, but rather
justifies it. For by the kingdom of
heaven,

heaven, it is agreed on all hands, our saviour either intends the state of glory, or the christian church.

Now since children for their innocence and humility resemble the blessed in heaven, who are free from all infirmities, or the saints who are interested in the kingdom of grace. Our saviour may well be understood, as if he had said, there is no reason to think them below my notice, or so deprive them of receiving from me a cure of their infirmities: they have not brought their sickness and diseases upon themselves by their *actual* transgressions, as indeed many of the *adult* whom I have cured have done; and therefore they have a better title to my compassion to enjoy the blessing of a miraculous cure.

And that our saviour does not intend by these words that little children should be members of the gospel church, but only such who resemble little children in innocence and humility, and a freedom from all prejudices, appears both by the the word τοιουτων here used, that is, such like, or those that resemble them; and also, by what the *evangelist* reports our saviour to have added at the same time, as explicative of this saying, *Verily I say unto you, whosoever shall not receive the kingdom of God, as a little child, shall in no wise enter therein.* But if we wave all these advantages against the argument drawn from hence; there is another observation that will sufficiently overthrow it, *viz.*

Mark x. 14.

That

That tho' it be plainly expressed here, that little children were brought to *Christ*, that he declared such might come unto him, and that he laid his hands upon them, and blessed them; yet there is not the least intimation, in any of the *evangelists*, that they were *baptized*. So particularly the learned Dr. *Whitby* upon this text grants, that *Christ* neither *baptized* these children himself, nor commanded his disciples to do it; and for this concession he gave those two very good reasons aforementioned.

When bloody *Bonner*, in his dispute with *Robert Smith* the *martyr*, brought this text to prove the necessity of *baptizing infants*; the *martyr* smartly returned this answer, Our saviour says, *suffer little children to come unto me*, and not unto water. Fox's *Acts and Mon.* p. 1256.

Having thus considered the *subjects* of *baptism*, I shall proceed to the *mode* of *baptizing*, and shew likewise from unquestionable concessions of the most considerable *Pædobaptists*, that it is by *Immersion* or *dipping of the whole body into the water*. *The Mode of Baptism considered.*

Mr. *Baxter* charges the practice of *dipping* in *Baptism*, as a breach of the sixth commandment; and forms his argument upon it thus: 'That which is a 'plain breach of the *sixth* commandment, '*Thou shalt not kill*, is no ordinance of 'God, but a most heinous sin: But the 'ordinary practice of *baptizing* by *dipping* 'over head in cold water, as necessary, is *Plain Script. Proof*, p. 134.

'a plain breach of the *sixth* command-
'ment. Therefore it is no ordinance of
'God, but an heinous sin. And as Mr.
'*Cradock*, in his book *of Gospel Liberty*,
'shews; the magistrate ought to restrain
'it, to save the lives of his subjects,
'even according to their principles, that
'will yet allow the magistrate no power
'directly in matter of worship. That
'this is *flat murder*, and no better, being
'ordinarily and generally used, is unde-
'niable to any understanding man. For
'that which directly tendeth to over-
'throw mens lives, being wilfully used,
'is *plain murder*.' And further he adds,
'I know not what trick a covetous land-
'lord can find out, to get his tenants to
'die apace, that he may have new fines
'and herriots, likelier than to encourage
'such practices, that he may get them
'all to turn Anabaptists. I wish, says he,
'that this device be not it that counte-
'nanceth these men. And covetous phy-
'sicians, methinks, should not be much
'against them. *Catarrhs* and obstructi-
'ons, which are the two great fountains
'of most mortal diseases in man's body,
'could scarce have a more notable means
'to produce them where they are not,
'or to increase them where they are.
'*Apoplexies*, *lethargies*, *palsies*, and all
'*comatous* diseases, would be promoted
'by it. So would *cephalalgias*, *hemicra-*
'*nies*, *phthises*, *debility* of the stomach,
'*crudities*, and almost all *fevers*, *dysente-*
'*ries*, *diarhœa's*, *cholicks*, *iliack* passions,
'*convulsions*,

'convulsions, *spasms*, *tremors*, &c. All 'hepatic, *splenetic*, *pulmonic* persons, and 'hypochondriacks, would soon have enough 'of it.'

Strange quackism! as if hard words, impudence, and nonsense, delivered with a magisterial air, would carry every thing before them. He might have added, Thus, Gentlemen, you may easily by my bill perceive, that I infinitely surpass those empty pretending *quacks*, who confine their narrow talent to one distemper, whereas all diseases are alike to me, and I have a *hundred* several ways to extirpate them. But he concluded thus: 'In a word, says he, it is good for 'nothing, but to dispatch men out of the 'world, that are burdensome, and to 'ranken church-yards.'

No wonder, Mr. *Baxter* was so unwilling to be *dipt*! I have been informed that Mr. *Baxter* was for having all the *Baptists hanged*, and therefore shall add one passage more, and leave the reader to judge, what he would have done to the *Baptists*, had it been in his power. They are his own words: 'If, says he, *Murder* 'be a sin, then *dipping* ordinarily in cold 'water over head in *England*, is a sin. 'And if those that would make it Mens 'religion to *murder* themselves, and urge 'it on their consciences as their duty, are 'not to be *suffered* in a common-wealth, 'any more than *highway murderers*; then 'judge how these *Anabaptists*, that teach 'the necessity of such *dipping*, are to be 'suffered.' *Plain Scr. Proof.* p. 136.

His next argument is to prove *dipping* a breach of the *seventh* commandment. *Thou shalt not commit adultery.* For thus he expresseth himself; 'My *seventh* argument, is also against another wickedness, in their manner of *baptizing*; which is their *dipping* persons *naked*, as is very usual with many of them, or next to naked, as is usual with the modestest, that I have heard of.'

Life, p. 2. Mr. *Baxter* indeed acknowledges, that in his youth he was addicted to *lying*, and it plainly appears he had not left it when he wrote this chapter. The whole of which, besides *lies*, is so full of obscenity and immodesty, that it rather discovers the naughtiness of his own heart, than a confutation of what is intended thereby; and therefore I forbear to recite it.

But whether the water of *baptism* ought to be applied by *immersion*, or by that of *aspersion*, or *effusion*, is, says the learned Dr. *Towerson*, 'a more material question,

Treat. of Bapt. p. 54. 'than it is commonly deemed by us, who 'have been accustomed to *baptize* by a 'bare *effusion*, or *sprinkling* of water upon 'the party. For in things which depend 'for their force, upon the meer will and 'pleasure of him who instituted them, 'there ought no doubt, great regard to 'be had to the commands of him, who 'did so; as without which there is no 'reason to presume, we shall receive the 'benefit of that ceremony to which he 'hath been pleased to annex it. Now, 'what

'what the command of *Christ* was in this particular cannot well be doubted of, by those who shall consider the first words of *Christ* concerning it, and the practice of those times; whether in the *baptism* of *John*, or of our saviour. For the words of *Christ* are, that they should *baptize* or *dip* those whom they *made disciples* to him; for so no doubt the word βαπτιζειν, properly signifies. And which is more, and not without its weight, that they should *baptize* them *into* the name of the father, and of the son, and of the holy ghost; thereby intimating such a *washing*, as should receive the party *baptized*, *within* the very body of that water, which they were to *baptize* him with.' And further, says he,

'If there could be any doubt, concerning the signification of the words in themselves [in *Christ*'s commission] yet would that doubt be removed, by considering the *practice* of those times, whether in the *baptism* of *John*, or of our saviour. For such as was the *practice* of those times in *baptizing*, such in reason are we to think, our saviour's command to have been concerning it, especially when the words themselves incline that way; there being not otherwise any means, either for those, or future times, to discover his intention concerning it. Now what the *practice* of those times was, as to this particular, will need no other proof, than their' p. 55.

'resorting to *rivers*, and other such like
'receptacles of water for the performance
'of that ceremony, as that too, because
Matt. iii. 5. 'there was *much water there*; for so the
vi. 13. '*scripture* doth not only affirm concerning
John iii. 22, 'the *baptism* of *John*, but both intimate
23. 'concerning that, which our saviour ad-
'ministred in *Judea*. Because, making
'*John's baptism*, and his, to be so far
'forth of the same sort, and expressly
'affirm concerning the *baptism* of the
'*Eunuch*, which is the *only* christian *bap-*
'*tism*, the *scripture* is any thing particular
'in the description of. The words of
Acts viii. 38. 'St. *Luke* being, that both *Philip* and
'the *Eunuch* went down into a certain
'water, which they met with in their
'journey, in order to the *baptizing* of
'the *latter*. For what need would there
'have been, either of the *Baptists* resort-
'ing to *great* confluxes of water, or of
'*Philip* and the *Eunuch's* going down
'into this; were it not, that the *baptism*,
'both of the one or the other, was to be
'performed by an *immersion*? A very
'*little* water, as we know it doth with us,
'sufficing for an *effusion* or *sprinkling*.

Dr. Tillotson. Dr. *Tillotson*, archbishop of *Canterbury*,
Vol. 1. p. 166. says thus, 'Antiently those who were *bap-*
'*tized*, put off their garments, which
'signified the *putting off the body of sin*,
'and were *immersed*, and *buried* in the
'water, to represent their *death to sin*;
'and then did rise up again *out* of the
'water, to signify their entrance upon a
'new life. And to these customs the

'*apostle*

'*apoſtle* alludes, when he ſays; *How ſhall* '*we that are dead to ſin live any longer* '*therein? Know ye not, that ſo many of* '*us, as were baptized into Jeſus Chriſt,* '*were baptized into his death? Therefore* '*we are buried with him by baptiſm.*'

Dr. *Cave* tells us, 'That the party to Dr. Cave. *Prim. Chriſt.* '*Edit. p.* 204.
'be *baptized* was wholly *immerged*, or
'put under water, which was the almoſt
'conſtant and univerſal cuſtom of thoſe
'times, whereby they did more notably,
'and ſignificantly expreſs the *three* great
'ends, and effects of *baptiſm*. For, as
'in *immerſion*, there are in a manner *three*
'ſeveral acts; the putting the perſon into
'the water, his abiding there for a little
'time, and his riſing up again; ſo by
'theſe were repreſented *Chriſt*'s death,
'*burial*, and reſurrection; and in con-
'formity thereunto, our dying unto ſin,
'the deſtruction of its power, and our
'reſurrection to a new courſe of life.'

Dr. *Sharp*, archbiſhop of *York*, in his Dr. Sharp. *March* 27, 1692.
ſermon before Queen *Mary*, has theſe
words: 'Whenever a perſon in antient
'times was *baptized*, he was not only to
'profeſs his *faith* in *Chriſt*'s death and re-
'ſurrection, but he was alſo to look upon
'himſelf as obliged, in correſpondence
'therewith, to mortify his former carnal
'affections, and ſo enter upon a new ſtate
'of life; and the very form of *baptiſm*,
'did lively repreſent this obligation to
'them. For what did their being *plunged*
'*under water* ſignify but their under-
'taking, in imitation of *Chriſt*'s death

and burial, to forſake all their former evil courſes, as their *aſcending out of the water*, did their engagement to lead a holy ſpiritual life.'

Dr. Whitby *Annot.* Matt. iii. 16.

Dr. *Whitby* obſerves, 'That it is ſaid of our ſaviour himſelf, that *being baptized he came up ſtraightway out of the water*. The obſervation of the Greek church is this; that he who aſcended *out of the water*, muſt firſt *deſcend down into it*: *Baptiſm* therefore, is to be performed not by *ſprinkling*, but by *waſhing* the body; and, indeed, it can be only from ignorance of the *Jewiſh* rites in *baptiſm*, that this is queſtioned. For they, to the due performance of this rite, ſo ſuperſtitiouſly required the *immerſion* of the whole body in the water, that if any dirt, hindred the water from coming to any part of it, the *baptiſm* was not right; and if one held the *baptized* by the arm, when he was let down into the water, another muſt after *dip* him, holding him by the other arm that was *waſhed* before, becauſe his hand would not ſuffer the water to come to his whole body.'

Biſhop Burnet, *Expoſit. of the* 39 *Art.* p. 300.

Biſhop *Buryet* ſays thus; 'How well ſoever the *Jews* might have been accuſtomed to this rite, and how proper a preparation ſoever, it might be to the manifeſtation of the *Meſſias*; yet the juſtification of *baptiſm*, as it is a federal act of the chriſtian religion, muſt be taken from the commiſſion, that our ſaviour gave to his diſciples; to go

preach

'preach and *make disciples* to him in all 'nations, for that is the strict signifi-'cation of the word; *baptizing* them in 'the name of the father, and of the son, 'and of the holy ghost; *teaching them to 'observe all things, whatsoever I have com-'manded you.* By the first teaching or '*making* of disciples, that must go before '*baptism*, says the bishop, is to be meant 'the convincing of the world, that *Jesus* 'is the *Christ*, &c. as cited *page* 9. And 'then they led them *into* the water, and 'with no other garments, but what might 'cover nature; they at first laid them 'down in the water, as a man is laid in 'a grave, and then they said these words, 'I *baptize*, or *wash* thee, in the name of 'the father, son, and holy ghost: then 'they raised them up again, and clean 'garments were put on them, from 'whence came the phrases, of being *bap-'tized into Christ's death*, *of being buried 'with him by baptism into death*, *of our 'being risen with Christ*, and *of our putting 'on the Lord Jesus Christ*, *of putting off 'the old man*, *and putting on the new*. 'After *baptism* was thus performed, the '*baptized* person was to be further in-'structed in all the specialties of the 'christian religion, and in all the rules of 'life, that *Christ* had prescribed.'

I must beg leave once more to cite Dr. *Whitby* on this head, because he speaks so full to the purpose: and do hope it will not be deemed superfluous. He says, 'That *baptism* in the apostles time, was 'administred

Dr. Whitby. *Prot. Recon.* 2 *Ed.* p. 264.

'administred by *dipping*, not by *sprinkling* the *baptized* person; and therefore 'that *dipping* was the *institution* of our 'Lord, or his apostles, is extremely evi-'dent. For thus this sacrament was ad-'ministred to our blessed saviour, of 'whom it is said, *That straightway Jesus 'went up out of the water.* He came up; 'therefore he went down; behold an 'immersion, not an *aspersion*, saith *Jeremias* 'Patriarch of *Constantinople*; and this *im-'mersion*, was used to express the great 'mystery of *baptism*, viz. our being buried 'with *Christ*, as to the old man, and our 'resurrection with him to newness of life. 'So St. *Paul* plainly intimateth, saying, '*How shall we that are dead to sin live 'any longer therein?* Now that *baptized* 'christians are dead to sin, he proveth 'from their being *buried* with *Christ* in 'baptism. Whence it is clear, that *bap-'tism* then was so performed as to be an 'image of the *burial* and resurrection of 'our Lord, and therefore was administred 'by putting the *baptized* person *under* 'water, and causing him to rise up out 'of it.

Dr. Wall. Dr. *Wall*, in his *Defence of Infant-baptism*, grants, that the *baptisms* of *John*, and the *apostles* was performed by *immersion*. His words are these: 'As to the 'manner of *baptism* then generally used, 'the texts produced by our author *, 'and by every one that speaks of these 'matters, are undeniable proofs, that the 'baptized person went ordinarily *into* the 'water,

Def. of Infant-Bapt. p. 181.

* *Dr.* Gale, *whom by way of contempt thro' his whole book he calls Mr.* Gale.

'water, and ſometimes the *Baptiſt* too. We ſhould not know by theſe accounts whether the whole body of the *baptized* was put *under* water, head and all; were it not for two later proofs, which ſeem to me to put it out of queſtion. *One*, that St. *Paul* does *twice*, in an alluſive way of ſpeaking, call *baptiſm* a *burial*: which alluſion is not ſo proper, if we conceive them to have gone into the water only up to the arm-pits, *&c.* as it is, if their whole body was *immerſed*. The *other*, the cuſtom of the Chriſtians in the near ſucceeding times, which being more largely and particularly delivered in books, is known to have been generally, or ordinarily, a *total immerſion* of the naked body, and that (as this author obſerves, and I had ſhewn) *thrice* repeated.

In another place, the Doctor, to ſhew his zeal for the practice of *immerſion* in *baptiſm*, offers very ſubmiſſively ſome few things to the conſideration of thoſe of his brethren, who thought the coldneſs of our *climate* a good reaſon to change the antient practice of *dipping* into that of *ſprinkling*. For thus he aſſerts, 'That *Def. of Inf. B. pt.* p. 144. 'our *climate* is no colder than it was, for 'thoſe *thirteen* or *fourteen hundred* years, 'from the beginning of Chriſtianity here, 'to Queen *Elizabeth*'s time; and not near 'ſo cold as *Muſcovy* and ſome other 'countries, where they do ſtill *dip* their 'children in *baptiſm*, and find no incon-'venience in it. That the apparent

'reaſon

'reason that alter'd the custom, was not 'the coldness of the *climate*, but the 'imitation of *Calvin*, and the church of 'Geneva, and some others thereabouts.

'That our reformers and compilers of 'the liturgy (even of the last edition of 'it) were of another mind; as appears 'both by the express orders of the ru-'brick itself, and by the prayer used just 'before *baptism*, *sanctify this water*, &c. 'and grant that this child now to be *bap-'tized* THEREIN, &c. (if they had meant, 'that *pouring* should have always, or 'most ordinarily have been used, they 'would have said THEREWITH. And 'by the definition given in the cate-'chism of the outward visible sign in 'baptism; *water* WHEREIN *the person is 'baptized*. I know, that in one edition it was said is *dipped* or *sprinkled* with it. 'I know not the history of that edition; 'but as it is a late one, so it was not 'thought fit to be continued. The old 'edition had the prayer before said in 'these words, *baptized in this water*.

'That if it be the coldness of the air 'that is feared; a child brought in loose 'blankets, that may be presently put off 'and on, need be no longer naked, or 'very little longer, than at its ordinary 'dressing and undressing, not a quarter or 'sixth part of a minute.

'If the coldness of the water; there 'is no reason, from the nature of the 'thing, nor order or command of God, 'or man, that it should be used cold:

'but

'but as the waters in which our saviour 'and the primitive christians in those hot 'countries, which the *scripture* mentions, 'were naturally warm by reason of the 'climate; so if ours be made warm, they 'will be liker to them. As the inward 'and main part of *baptism*, is God's wash-'ing and sanctifying the soul; so the 'outward symbol is the washing the body, 'which is as naturally done by warm wa-'ter as cold; it may I suppose be used 'in such degree of warmth as the parents 'desire.

The Doctor goes on to shew the difficulties that lye in the way of restoring this lost primitive practice of *dipping* in *baptism*: and thinks *Calvin* was the first who made a breach therein, by prescribing *pouring* water on the infant; but lays the total profanation of it (by bringing it to *sprinkling*) at the door of the *Presbyterians* here in *England*, when their reign began about the year 1644. This, he says, 'scandalized many people; and in-'deed it was, and is really *scandalous*.' And in another place, he calls them, 'the most 'disorderly *baptizers* of all.' And that we might not be mistaken of the persons he thus brands, he adds, 'Those, I mean, 'who affecting to use as little water as 'possible, do purposely throw no more 'than a *sprinkle* or *drop* of water on the 'face of a child. The *scripture*, says he, 'will never justify these, nor the ancient 'church, nor the *rubria* of the church of 'England.

Def. of Inf. Bapt. p. 149.

Ib. p. 97.

I must

Remark. I must observe here, that this learned Gentleman, when about to compliment the people called *Quakers*, with a short catalogue of their ancient friends, seems to be off his guard. For I mistake him much if he does not there fairly prove, that the *Valentinians* *, which he thinks deserved a worse name than that of *Heretick*, were the first that changed the practice of *dipping* into *pouring*; so that *pouring* in *baptism*, which he seems to be so fond of, sprung from a very bad original. For after he has given a very strange account, from *Irenæus*, of the practice of some of them in their ways of *baptism*, he tells us, 'That some of them say, 'that it is needless to bring the person 'to the water at all. But making a mixture of oyl and water, they pour it on 'his head, using certain prophane words 'much like them before-mentioned: and 'they say that this is *redemption* [or *baptism*.]'

* *A sect that flourished about the year* 140.

Vol. II, p. 94.

Many more testimonies to this purpose might be produced, both foreign and domestic. But least some, who delight in numbers, should think these not sufficient, I shall, for their sakes, add the testimony of an *whole assembly of Divines*, who in their *annotations* on those words of the apostle, *buried with him by baptism*, deliver their opinion in these terms.

'In this phrase, say they, the apostle 'seemeth to allude to the ancient manner 'of *baptism*, which was to *dip* the parties 'baptized, and as it were to *bury* them

'under-

'under the water for a while, and then to 'draw them out of it, and lift them up, 'to represent the *burial* of our old man, 'and our resurrection to newness of life.

I shall now conclude with the words of a reverend and learned gentleman, who, after he had been contemplating on these things, says, 'He cannot chuse but la- 'ment, that so many pious and learned 'men should find themselves so fettered 'by the tyranny of custom and tradition, 'that tho' they cannot but aspire after 'the liberty of practising the ordinances 'of *Christ*, according to the primitive 'pattern, and now and then let go some 'sighs and wishes, to express the sense 'of their minds on this head, yet they 'seem to want that degree of resolution, 'and firmness of mind, which is neces- 'sary to attempt such a reformation.

Mr. Joseph Stennet. *Answer to* Russen, p. 194.

'Too many are afraid of the conse- 'quences of altering old traditions, and 'seem rather disposed to tolerate abuses, 'than to redress them: not enough 'considering, that it is every man's duty 'to reform his own practice, and to en- 'deavour to reform that of others, so 'far as he is capable in his station; that 'there can be no good excuse framed to 'palliate the violation of plain institutions; 'that the long or general practice of a 'custom that wants a foundation in the 'word of God, makes the reasons that 'are urged for a reformation so much 'the stronger; and that whatsoever names 'of *reproach* may be given to those, who

'have

'have the courage to ſtem the tide of 'vulgar errors and abuſes, they act an 'honourable part, in eſpouſing the cauſe 'of truth, which is the cauſe of God. '*For thoſe who honour him, he will honour.*'

The Baptiſts *miſrepreſented.*

Notwithſtanding ſo much which has been ſaid, and much more which might have been ſaid in favour of the *Engliſh Baptiſts*; yet there is hardly any party, or denomination of Chriſtians, that have been ſo baſely miſrepreſented, and unkindly treated in the world as they. Wherever there has been any perſecution, they, if any in thoſe countries, have been ſure to feel the hotteſt part of it. The books written againſt them, are not only very numerous, but commonly fill'd with fooliſh and ſcandalous ſtories, to render them *odious*: and the hiſtories of this people, that are yet extant, are, for the moſt part, ſuch as have been publiſhed by their greateſt adverſaries.

The foreign *Baptiſts* indeed have publiſhed ſome account of themſelves, and their *martyrology* is a large book in *Folio*; but the *Engliſh* have done nothing of this nature. It were much to be wiſhed, that ſome abler hand had undertaken it; for, I believe, that none who have gone under this name in the world have behaved themſelves better, or can have more ſaid to their reputation, and to recommend them to the love and eſteem of their fellow Chriſtians, than thoſe who have lived in *England*. And further, I will venture to ſay, that none of the reformed churches

in

in *England*, or elſewhere, have behaved themſelves with more prudence, piety, and charity, than the *Engliſh Baptiſts*: and, to their immortal honour be it ſpoken, they have never been perſecutors of others for conſcience ſake, though they themſelves have been perſecuted by every ſect.

Before the reformation was eſtabliſhed, all *Proteſtants* were, by *Roman Catholicks*, branded with the name of *Anabaptiſts*; as appears by King *Henry* VIII's ſpeech to his parliament, *Dec.* 24, 1545, and ſeveral of them in their examinations, and at their executions took care to clear themſelves. 'Behold, ſays he, what love 'and charity is among you, when the one 'calleth the other *Heretick*, and *Anabaptiſt*, and he calleth him again *Papiſt*, 'Hypocrite, and *Phariſee*.' Fox, vol. III. p. 571.

After the reformation, all that diſſented from the eſtabliſhed church, had the ſame title beſtowed upon them; and not one of the ſeveral ſects, as I can find, eſcaped it.

Thus the *Browniſts* complain, in their third petition to King *James* I. 'We 'have been, ſay they, all manner of ways 'traduced, and divulged to be Donatiſts, '*Anabaptiſts*, &c.' Apology, p. 80, 112.

The *male-contents*, that is, thoſe who continued in the church, but diſliked ſeveral things in it, and endeavoured to have them reformed, complain of being reproached with this name by their brethren; as appears by their petition at Strype, c. xxviii. p. 293.

the beginning of Queen *Elizabeth*'s reign.

The *Family of Love* were repreſented by King *James* himſelf, to be a vile ſect among the *Anabapiſts*; as they ſhew in their petition to that prince, and of which they endeavour to clear themſelves.

Fuller, *Cent.* 17. p. 32.

'Whereas, ſay they, there is publiſhed 'a book, written by your highneſs, as an 'inſtruction to your moſt noble ſon, of a 'people that are of a vile ſect among the '*Anabaptiſts*, called the *Family of Love*, 'who do hold and maintain many proud, 'uncharitable, unchriſtian, and moſt ab-'ſurd opinions. —They, with humble 'hearts, do beſeech your majeſty to un-'derſtand, that the people of the *Family* '*of Love*, or of God, do utterly declaim 'and deteſt all the ſaid abſurd, and ſelf-'conceited opinions, and diſobedient and 'erroneous ſorts of the *Anabaptiſts*, and 'all other proud minded ſects and here-'ſies whatſoever.'

And further, To render the name of *Anabaptiſt* yet more odious, they have endeavoured to repreſent the greateſt *Hereticks*, and men who have been executed for the worſt of crimes, to be of the ſect of the *Anabaptiſts*.

Sir *Jervis Yelvis*, lieutenant of the tower, who was executed on *Tower-hill* for poiſoning Sir *Thomas Overbury* was repreſented to be an *Anabaptiſt*, as appears by his ſpeech on the ſcaffold. In which, ſays he, 'The 'Lord Chief Juſtice, upon the cloſing up 'of my ſpeeches, at my arraignment, ſaid 'I was an *Anabaptiſt*. I would to 'God I was as clear from all other ſins,

Truth brought to light by time. Part II. p. 89.

'as

'as from that; for I always deteſted that 'condition.'

How much weak minds have been wrought upon by ſuch repreſentations, appears ſtill among the *Pædobaptiſts*, who never gave themſelves the trouble of enquiring into the truth of facts. And the more ignorant of them, are even frighted at the name, and will hardly eſteem their neighbours, thus denominated, chriſtians. And that time might not blot out ſuch repreſentations, Mr. *Neal* was pleaſed to ſtamp a mark of his favour thereon: but what credit he has gained, even among his *Pædobaptiſt* friends thereby, let the world judge.

But I ſhall cite the *Pædobaptiſts* themſelves, to take off the edge of ſuch miſchievous, unchriſtian, and ill-natured repreſentations; believing, that a word or two from them will go much farther with ſuch bigoted perſons, than all we can ſay, tho' never ſo full to the purpoſe, for our ſelves.

The firſt I ſhall mention is Mr. *William Walker*: who in the preface to his *Plea for Infant-baptiſm*, ſays thus; 'Of all 'diſſenters from the church of *England*, 'none ſeem to lye under ſtronger preju-'dices, than the *Anti-pædobaptiſts*, as 'having ſo ſeemingly fair pleas to make, 'both for themſelves, and againſt their 'opponents; and that both from *ſcripture* 'text, and eccleſiaſtical practice, as few 'of their fellow-diſſenters can parallel.

'With the more favour and kindneſs, in 'my thoughts, are their perſons, preciſe-'ly conſidered as ſuch, to be treated: 'and with the more fairneſs and clearneſs 'ought thoſe endeavours, which are un-'dertaken for the removal of their pre-'judices to be managed.'

Obed Wills, M. A. in the preface to his *Infant-baptiſm aſſerted*, ſays, 'There are 'ſome very worthy perſons, and eminent 'chriſtians of that way [*Antipædobaptiſts*] 'whom I exceedingly honour for their 'gifts and graces, moderation and ſweet-'neſs of ſpirit, and liberality towards all 'chriſtians.'

p. 146. Again; 'Tho' I contend with what I 'conceive is an error in them, yet I can-'not but love their perſons; for I know 'there are ſome of that perſuaſion, who 'for their eminency in grace, ought to 'be had in eſtimation by us.' And fur-ther adds, 'Tis hard in diſputes, both 'not to be provoked, and not to provoke; 'nevertheleſs, I hope the godly, ſober, 'and ingenious amongſt them, will put 'the beſt conſtruction upon all.'

Mr. *John Rogers* of St. *Thomas Apoſtles* in *London*, in his treatiſe of *Church-diſci-pline*, having ſpoken of a ſmall number of *Anabaptiſts* in *Ireland*, as he calls them, who diſcovered a malicious ſpirit, and refuſed communion with other chriſtians that differed from them; yet ſpeaking of thoſe in *England*, ſays, 'They excel all 'others of that practice, that I ever met

'with

'with. Many of that judgment here in '*London*, and other places, may be ſet 'for eminent examples, both to them at '*Dublin*, and us here, of ſweetneſs, pa-'tience, humility, obedience, ſelf-denial, 'and love even to all ſaints; and, indeed, 'ſuch in whom my ſoul much rejoices, 'and hath been much refreſhed.'

And as to their practice of *dipping*, he ſays, 'Indeed I dare not deny my judg-'ment, to teach thus far for *dipping*, 'above the other forms of *ſprinkling*, or '*pouring*; that were it as orderly in our 'church, and uſed, and no offence to 'weak ſouls, I would ſooner be induced 'to *dip* one, that was never before '*baptized*, than to *ſprinkle* one; for to 'me, it would be more ſignificant, and 'full, and pregnant with former prac-'tices.'

Mr. *Mark Needham*, in his *View of* England's *Intereſt*, publiſhed in 1659, ſpeaking of the *Anabaptiſts* in *England*, as ſo ſtiled, and the injuſtice of charging them with the crimes of thoſe called ſo in *Germany*, ſays, 'It is known, that many 'learned men, and others, have been, 'and are of the ſame judgment; who, 'touching other particulars, are as *or-'thodox* as any.' Beſides, Mr. *Cawdry* ſaith, 'the *ſcriptures* are not clear, that '*infant-baptiſm* was an *apoſtolical* prac-'tice.'

Biſhop

Lib. 3. c. 13. § 3. Biſhop *Moreton*, in his *Appeal* acknowledgeth, that there was an antient practice, for admitting infants to the ſacrament of the Lord's-ſupper, as well as to *baptiſm*; and that it held *ſix hundred* years in the church, yet in later times, it was thought fit to be laid aſide. 'Shall any preſume 'then, ſays he, to faſten an *odium* upon a 'whole party, which abounds with pious 'men, truly *proteſtant* in other points, 'merely becauſe ſome others think, as 'they do concerning *Pædobaptiſm*, do fly 'out into other notions? By this rule of 'proceeding, I will eaſily condemn, not '*popery* itſelf, and *prelacy* only, but other 'profeſſions of men, whom to avoid of-'fence I will not now name; becauſe 'there is no one party of them, but have 'their *tranſcendentals*. But this ſhall not 'therefore, be an argument againſt the 'whole parties themſelves; among whom 'the moſt are men of ſobriety and gravity, 'and ſuch we muſt allow to be the con-'ſtitution of the *baptized* party.'

Mr. *Richard Baxter*, with whoſe teſtimony I ſhall conclude this head, in his *works*, ſays; 'I confeſs to you, of the 'two evils, I think the church is more 'corrupted, for want of a ſolemn re-'newing of the *baptiſmal* covenant at age, 'and by turning *confirmations* into a *cere-'mony*, than by thoſe *Anabaptiſts*, who 'call people to be rebaptized, as the '*Africk* council did thoſe, that had been '*baptized* by hereticks. *Infants-baptiſm* 'is

Vol. IV. p. 136.

'is no such easy controversy, or article of 'faith, as that no one should be tolerated, 'that receiveth it not. The antient 'church, which we most reverence, left 'all men to their liberty, to be *baptized* 'only when they pleased; and compelled 'none, for themselves, or their children. '*Tertullian* was for the delay till they 'understood. *Nazianzen* was for the 'staying some years. *Augustin* and others 'of the Fathers were *baptized* at age.'

And in his *Life and Times* he says; p. 140.
'And for the *Anabaptists* themselves; 'tho' I have written and said so much 'against them; as I found, that most of 'them were people of zeal in religion; 'so many of them were sober and godly 'people, and differed from others, but 'in the point of *Infant-baptism*, or at most 'in the point of predestination, and free-'will, and perseverance, *&c.*

Again, in his book upon *confirmation* he says; 'Upon the review of my argu-'ments, *viz.* with Mr. *Tombes*, upon the 'controversy about *Infant-baptism*, I find 'that I have used too many provoking 'words, for which I am heartily sorry, 'and desire pardon of God and him.'

And further, in his *Letter* to Mr. *Lamb*'s wife; 'If, says he, Mr. *Lamb* look into 'my book for *Infant-baptism*, let him 'know, that I much repent of the harsh 'language in it, but not of the main 'matter.

Thus

Thus this good old gentleman, and disciple of *Christ*, lived to see his fault in speaking injuriously of the *Baptists*; and repented, and did not scruple to make a publick acknowledgment; an example worthy of imitation, and, therefore, I recommend it to the reverend Mr. *Neal*.

THE

THE HISTORY OF THE English Baptists.

CHAP. I.

Containing an account of thoſe Baptiſt Miniſters, *who were* ejected *or* ſilenc'd, *by or before the* Act of uniformity, *or otherwiſe* ſuffered *on account of their miniſtry.*

THE many difficulties, that attend an account to be given of ſo many men, ſo long ſince dead, had almoſt brought me to a reſolution of dropping this chapter. I do not pretend to keep an exact order of time; and it is not to be

ſuppoſed, that the publick *pieces* can furniſh me with what is needful to be ſaid on this head; nor that the account which I here give is a compleat one. And as I have been obliged to depend upon the account of others, obtained in the beſt manner I could; ſo if I have unhappily fallen into any miſtakes, or been ſilent for want of information, I hope the candid reader will not only excuſe me, but alſo point out thoſe miſtakes or omiſſions, that I may ſhew, it was not with deſign, by taking an opportunity, in a *ſupplement* or new *edition* of theſe works, to amend the ſame.

Hanſerd Knollys. Mr. *Hanſerd Knollys* was ejected from *Humberſtone* in the county of *Leiceſter*. He was a very pious and worthy man, of whom I have already given an account in Vol. I. p. 334.

Henry Denne. Mr. *Henry Denne* was ejected from *Elſly* in the county of *Cambridge*. He ſuffered much for his *Nonconformity*, and died about the year 1661. An account of him you will find in Vol. I. p. 297.

John Tombes. Mr. *John Tombes*, B. D. was ejected from *Leominſter*, in the county of *Hereford*, a worthy miniſter of great learning and moderation. See the account I have given of him, Vol. I. p. 278.

Henry Jeſſey. *Henry Jeſſey*, M. A. was ejected from St. *George's Southwark*, in the county of *Surrey*, a very humble, learned, and pious miniſter,

minister, of whom I have given an account, Vol. I. p. 307.

Mr. *Edward Barber*, a gentleman of great learning, was first a minister in the established church, and embraced the principles of the *Baptists*, long before the breaking out of the civil wars. He was the means of convincing many, that *Infant-baptism* has no foundation in scripture, and soon gathered a numerous congregation. They met in the *Spital* in *Bishopgate-street*; and, according to Mr. *Danvers*, and Mr. *Edwards*, was the first church among the *Baptists*, that practised *laying on of hands on baptized believers*, at their reception into the church. He died before the Restoration, and his sufferings on account of religion were before episcopacy was wholly laid aside, as has been before observed, Vol. I. p. 219. Edward Barber.

William Dell, M. A. was ejected from *Yelden*, in the county of *Berks*, and from being master of *Caius college*, in the university of *Cambridge*. I have already given some account of him, Vol. I. p. 323. William Dell.

Mr. *William Kiffin*, minister to a *Baptist* congregation in *Devonshire-Square*, *London*. He was a man of great natural parts, and some learning; a great disputant, and when joined with others, generally had the preference. He was first of an *independant* congregation, and called to the ministry William Kiffin.

among them; was one of those who were concerned in the conferences held in the congregation of Mr. *Henry Jessey*; by which Mr. *Jessey* and the greatest part of the congregation became proselited to the opinion of the *Baptists*. He joined himself to the church of Mr. *John Spilsbury*; but a difference arising about permitting persons to preach amongst them, that had not been *baptized by immersion*, they parted by consent, yet kept a good correspondence. After the Restoration, being a man of great substance, he had great interest at court, and was very much in favour with the King, and chancellor *Hide*. I have been informed that it was currently reported, that when the King wanted money, he sent to Mr. *Kiffin* to borrow of him *forty thousand pounds*; that Mr. *Kiffin* pleaded in excuse, his not having so much, and told the messenger, if it would be of service to his majesty, he would present him with *ten thousand*; the which was accepted, and Mr. *Kiffin* afterwards said, he had saved thereby *thirty thousand* pounds. But be this as it will, it is evident, he was very much in the King's favour; and that he was the person that went to the King, and complained against that wicked and scurrilous *pamphlet*, designed to defame the *Baptists*, intitled *Baxter baptized in Blood*; and by his influence was the King's order procured, to have

Vide Vol. II. p. 2. 278.

have the ſame examined in council. And alſo he was the means of procuring the Kings pardon for the *twelve Baptiſts* who were condemned to death at *Ailſbury*, for refuſing to conform to the eſtabliſhed church. His great favour with the King procured him many enemies, who had a deſign upon his life. They accordingly ſent a letter to him, directing him to be ready with his friends, at a certain time; which letter was firſt intercepted, and then brought to him. Mr. *Kiffin* timely applied to chancellor *Hide*, ſhewed him the letter, and proved it an impoſition upon him, with a baſe deſign; and ſo eſcaped. *Ibid.* p. 181.

HE was one of the *five Baptiſts*, who were made Aldermen by King *James* II. when he took away the charter of the city of *London*.

THERE was a great diſpute held about *Baptiſm*, at *Coventry*, between Dr. *Grew* and Dr. *Bryan*, on the ſide of the *Pædobaptiſts*, and Mr. *Kiffin* and Mr. *Knollys*, on the ſide of the *Baptiſts*. It was managed with good temper, and great moderation; both ſides claimed the victory, and parted good friends. All granted, that the *Baptiſts* came off with great reputation. Mr. *Kiffin* lived to be very old, and continued to preach till near his death. Of his proſecution, by the *Ordinance* for *puniſhing Blaſphemies and Hereſies*, I have taken notice, Vol. I. p. 215.

I have met with one piece which he publiſhed, intitled, *a ſober diſcourſe, of right to church communion*; wherein he endeavours to prove, by ſcripture, by the example of the primitive times, and the practice of all, that have profeſſed the chriſtian religion; that no *unbaptized* perſon may be regularly admitted to the Lord's-ſupper.

Daniel Dyke.

Daniel Dyke, M. A. was ejected from *Great Hadham* in the county of *Hertford*. Dr. *Calamy*, as an evidence of his being epiſcopally ordained, ſays: 'That a certain 'perſon, whom he had married, being de- 'ſirous to get off from his marriage, he 'produced his orders, and by that means he 'was diſappointed.' I have given ſome account of him in Vol. I. p. 355.

Continuation, p. 533.

Vavaſor Powel. *Hiſt. Pur.* Vol. 4. p. 448

Mr. *Vavaſor Powel*, a very pious man, and a popular preacher. The Reverend Mr. *Neale* has given an account of him, and tells us, he was educated in *Jeſus College, Oxon*; and had he been an illiterate man, its not unlikely but he would have told us alſo, that he was a *Baptiſt*. I have given ſome account of him, Vol. I. p. 373.

Benjamin Cox.

Mr. *Benjamin Cox* was ejected from a living; but where it was I find not. I have given an account of him, Vol. I. p. 353.

Francis Bampfield. *Account.* p. 259.

Francis Bampfield, M. A. was ejected from *Sherbourn* in the county of *Dorſet*. I have given ſome account of him, Vol. I. p. 363. Dr. *Calamy* thinks, 'none at all

'acquainted

'acquainted with his ſerious piety, which 'hath been generally acknowledged, can 'forbear owning, that he deſerved another 'ſort of treatment than he met with from 'the unkind world. And that he was 'collated to a *prebend* in the cathedral 'church of *Exeter*, *May* 15, 1641. and 'that he was re-poſſeſſed of it, upon the 'Reſtoration, and enjoyed it till *Bartholo-* *Continuation*, 'mew-day 1662. when he was deprived p. 411. 'of it, jointly with his living of *Sherbourn*, 'for *Nonconformity*. He adds, 'I am 'alſo informed, that he was one of the 'moſt celebrated preachers in the *Weſt* of 'England, and extreamly admired by his 'hearers.'

Francis Cornwell, M. A. I have given Francis ſome account of him Vol. I. p. 344. and Cornwell. have ſince received further information, *viz.* That he was miniſter of *Marden* in *Kent*; and when under impriſonment in King *Charles* I's time for *Nonconformity* to wearing the ſurplice, to kneeling at the ſacrament, the croſs in baptiſm, and other ceremonies then impoſed, he had for his companion Mr. *Wilſon* of *Ottham*. They were together in *Maidſtone* Goal, where amongſt the viſitors that came to ſee them, there was a woman that had ſome ſcruples of mind, whether the *baptiſm of infants* could be proved from ſcripture. Mr. *Cornwell* endeavoured by the beſt ſcripture-arguments he could, to reſolve the woman's

doubts; but found he could not do it so well to her satisfaction, and his own, as he could have wished. The woman being gone, he had some conference with Mr. *Wilson*, his fellow-prisoner, who assured him, that he never understood, that *infants baptism* could be proved from scripture, but had its authority from *human tradition*; it being handed down from primitive times, as a practice generally received in the church. Mr. *Cornwell* taking the scriptures to be the only rule of faith, and considering that on this principle only, all the *protestant* churches vindicated their *separation* from the church of *Rome*, against all her impositions brought in by pretended primitive antiquity, tho' not to be found in scripture. This principle of making the scriptures the only rule of faith, engaged him to make more diligent search: and finding that he could not to his own satisfaction prove the authority of *infants baptism* from the scripture; but that in all ages it had its dependance on the decrees, canons, and councils of the church as many other corruptions had; he resolved to relinquish the doctrine of *infants baptism*, and concluded, that *believers only*, which made profession of their faith and repentance, were the proper subjects of *baptism*.

AFTER the death of King *Charles* I. *Oliver Cromwell* gave liberty to all to worship God according to their own consciences,

sciences. Mr. *Cornwell* being then at liberty, and minister again of the parish-church at *Marden*, and having yet concealed his sentiments, was made choice of to preach the visitation-sermon at *Cranbrook*. Having been *baptized* by Mr. *William Jeffery*, of *Seven-Oaks*, his friends concluded this a proper time for him to declare publickly his sentiments; which he did, from *Mark* vii. 7. *Howbeit in vain do they worship me, teaching for doctrines the commandments of men.* After the sermon was ended, the clergy were for disputing the point with Mr. *Cornwell* but; Mr. *Jeffery* being present, he referred them to him. They soon found Mr. *Jeffery* too hard for them in disputation, which caused Mr. *Blackwood*, to desire them to cease at that time; for he had taken the sermon as preached, in short-hand, and would return an answer in print, which he hoped might be to the satisfaction of them all. But in the issue, as I have before related, Vol. I. p. 347. Mr. *Blackwood* became a *proselite*, and was *baptized* by the said Mr. *Jeffery*.

Mr. *Robert Brown*, I take him to be the person ejected from the sequestred living of *Whitelady Aston*, who Dr. *Walker* according to Dr. *Calamy*, says, was a 'fifth-monarchy man, and wrote against 'hearing the parish ministers.' Dr. *Stillingfleet* said, that his *Jerubbaal* contained 'the substance of all that was said by the

Robert Brown.

Continuation, p. 895.

'old *Brownists*.' He was generally owned a scholar. He died in *Plymouth* by excessive preaching.

John Harding. *Account*, p. 754.

John Harding, D. D. Dr. *Calamy* mentions one of this name ejected from *Brenkworth* in the county of *Wilts*, a learned man, much courted to conform; but refusing, he lost his rectory. He had a son of the same name ejected from *Milkisham* in the same county. It is probable one of them may be our *Harding*, but I am not certain which.

Robert Steed. *Continuation*, p. 544.

Mr. *Robert Steed*. Dr. *Calamy* mentions one Mr. *Steed* ejected from *Lamberhurst* in the county of *Kent*. He says he was advanced in years, and was very eminent for his piety. If this be our *Steed*, he was one of them who left the established church for the sake of a good conscience.

Mr. Williams.

Mr. *Williams*, he was one who left the establish'd church, and joined the *Baptists*. Dr. *Calamy* mentions several of the name of *Williams*, and in all likelihood this might be one of them. He mentions one Mr. *Henry Williams* of *Montgomery-shire*,

Account, p. 712.

'an itinerant preacher, says he, was disabled from the publick exercise of his 'ministry, in 1662. but continued to 'preach more privately, in several parts of 'this county, as he had opportunity. He 'was an upright man, very active for 'God, and a lively preacher. He suffered much for the sake of a good conscience,

'science, both by *imprisonment*, and the *spoiling of his goods*. He endured all 'patiently, and went on doing the work 'of the Lord, in the most difficult times. 'He subsisted by a small estate, which he 'had, and preached the gospel freely to 'such as were willing to receive it.

THIS character, seems to fit the gentlemen of the *Baptist* persuasion in those times, more than the other denominations, and even the *Baptists* of the present day. And it is but just and reasonable, ministers should have a living; *for the labourer is worthy of his hire*, and a competent maintenance is their due. I wish there were none amongst them that wanted it; tho' it is not unlikely, some may have the living chiefly in their view, but that is best known to themselves.

Mr. *Paul Frewen*, an *Anabaptist*, says Dr. *Calamy*, was ejected from *Kimply* in the county of *Gloucester*. After his ejectment, he was minister to a congregation at *Warwick*, a good preacher, and a very popular man. Paul Frewen.

Mr. *Joshua Head*, says Dr. *Calamy*, was silenced also in the county of *Gloucester*, tho' he cannot say where ejected. He 'afterwards preached, says the Doctor, to 'a people at *Burton on the water*, was an 'Anabaptist, but a worthy man.' Joshua Head. *Account*, p. 332.

Mr. *Abraham Cheare*, he was ejected from *Plimouth*, in the county of *Devon*, and

and was afterwards minister to a numerous congregation, at *Loo* in *Cornwall*. He was a very pious and laborious minister, took great pains, and wrote many seasonable lessons to youth, whilst he was in bonds for the truth of Christ; calling them early to remember their creator. To which purpose, he expresses his good wishes for the souls of divers of them, towards whom he then stood nearly related, and dearly affected. In the year 1665, he was *imprisoned* at the *Guildhall* in *Plimouth*; and from thence, after a month's detention, sent prisoner to the *Island*. He affixed to the wall of the *Guildhall prison* the following verses.

Looking-glass, p. 88.

'Nigh four years since, sent out from hence,
'To *Exon* Goal was I;
'But special grace, in three months space,
'Wrought out my liberty.
'Till *Bartholomew*, in sixty two
'That freedom did remain:
'When without bail, to *Exon* Goal
'I hurried was again.
'Where having lain as do the slain,
'Mong dead men, wholly free;
'Full three years space, my native place
'By leave I come to see.
'And thought not then, I here again
'A *month's* restraint should find;
'Since to my den, cast out from men
'I'm during life design'd.

'But

'But ſince my lines, the Lord aſſigns
'In ſuch a lot to be;
'I kiſs the rod, confeſs my God
'Deals faithfully with me.
'My charged crime, in his due time,
'He fully will decide;
'And until then, forgiving men,
'In peace with him I 'bide.

THIS worthy good man, after full *three* years ſuffering under very hard circumſtances, enduring many inhumanities from mercileſs goalers, was continued a *priſoner* under military guards, in the Iſle of *Plimouth*; where a violent ſickneſs in a few days ſeized upon him, which ended in his death. On the Lord's-day preceding it, he addreſſed himſelf to all in the family with him, in the following manner.

'AH! Siſter,* ſays he, the Lord gave 'you a heart to own and profeſs him; 'his name and ways early, when they 'were ways *every where ſpoken againſt*; 'and ſince you have held up, and out, 'the profeſſion thereof, in a flouriſhing day, and now are concerned in, and 'with the ſame, in this hour of temptation, which I beſeech you, be not affrighted nor offended at. You know 'how it fared with our Lord and maſter; 'whom the religious, as well as the profane world perſecuted, and expelled 'their coaſts. *The ſervant is not above his maſter.* It is true, you have had

* *She was not ſo by birth, but conſidered as a chriſtian.*

'the

'the name of a gentlewoman, and of 'being descended of great parentage, and 'raised to great things in a worldly ac-'count; but keep these all under foot as 'you ought, and let that be the song still, '*Worthy is the Lamb to receive power and* 'riches, *wisdom and strength, honour, and* 'glory, *and blessing*. Oh! give up all to 'him, as *Araunah* of old, as a king to 'a king, so let the offering be given up 'chearfully, and resignedly, entirely to 'him.

'I bless God, I have learned something 'of this in conversing with you, of your 'readiness and freeness heretofore, and 'now to lay out for the Lord. And tho' 'I now *go the way of all flesh*, yet you 'know in all your hearts, and in all your 'souls, that we have none of us cause to 'be sorry or repent for what we have laid 'out for the Lord. And you for your 'part, have heretofore entertained *saints*, 'yea it may be, *angels unawares*. The 'Lord reward you for it; and the God un-'der whose wings you are come to trust, 'be your great reward. But oh! take 'heed your good be not evil spoken of; 'and that your *table become not a trap*, 'nor what was provided for good, turn 'to your hurt. I desire the Lord Jesus 'may teach you to look carefully about 'you, that you lose not the things you 'have wrought, but receive a full reward.

'I

'I remember it is ſaid of *Abel*, *who tho' dead, he yet ſpeaketh*; and have thought that word, in a bad ſenſe, looking at me and many others, who while living, have been but dead ſpeakers; but I am now haſtning to another kind of death, where, after worms have conſumed this fleſh and bones, yet I may be brought forth, as a living ſpeaking witneſs, in thoſe words of mine, againſt ſuch as ſlight the inſtruction of them.'

THEN he gave thanks to God, for the hope he had given him of eternal ſalvation thro' Jeſus Chriſt, and warned his friends about him to improve the preſent diſpenſation and the religious opportunities afforded to them; and ſpoke with very earneſt concern, about the guilt contracted in this nation, by *perſecuting God's faithful ſervants*; and with great joy and aſſurance, concerning the delight which God takes in his ſuffering ſaints, and the ample recompenſe he will hereafter render for their preſent ſorrows.

'I CHARGE you all, ſays he, in 'the name of the Lord Jeſus, and as 'you will ever anſwer it at that great 'day; that you make religion your buſi-'neſs, and that you make not godlineſs a 'ſlight thing, nor walking with God a 'ſmall matter, as ever you hope to ſtand 'with boldneſs before God in the judg-'ment. God indeed, hath took ſtrength

'from

'from these arms of mine; I speak it not 'as if I murmured at it, or by way of 'discouragement, as if he could not if 'it please him, raise dead bones, and *of 'stones make children to Abraham.*'

He desired them to lift up his arms; which they did, and then he laid his solemn charge upon them, desiring they would, by lifting and holding up his hands, be witness to it, as his charge to all of them, That they make it their great business, the remaining part of their days, to walk to the praise and glory of the Lord Jesus, in all the paths of his pleasure. During his illness almost to the last hour, he continued glorifying God, exhorting all who visited him, to stedfastness and perseverance, notwithstanding the perilousness of the times. About three hours before his dissolution, a friend perceiving him under great pressures, spake softly to him thus: *They looked unto the Lord, and were lightned, a right look will bring down relief under all difficulties.* *Yea*, replied he, with great strength and earnestness, *and their faces were not ashamed.* He spoke no more, and soon after yeilded up his spirit, falling asleep without pang or considerable groan; it being the fifth day of *March*, 1668.

He wrote many letters to his friends, during his *imprisonment*, full of christian exhortations to constancy and stedfastness. I shall mention but one; which was upon

most occasion

occaſion of a token of ſmall value, in proviſions ſent to him and his fellow priſoners, dedicated thus:

Unto our brethren and friends, in the bonds, and bowels of the goſpel, whoſe hands have made them willing under the bounteous influences of the God of Iſrael, *to comfort the hearts of the unworthy* priſoners *of the Lord in* Plimouth Iſland, *by a coſtly preſent; and to every one that hath contributed or helped therein, to a tender groan, or the value of a cup of cold water, be a large recompence of reward, given in grace, and aſcertained in glory, by him who is not unfaithful, to forget ſuch labour of love ſhewed to his name.*

'Beloved, and eſteemed, as is meet in the Lord

'ALTHO' we are hitherto detained, 'from the perſonal and particular 'knowledge of you by name, whoſe 'counſels and care have been concerned 'in this liberal expreſſion of your ſympa'thy with a few poor undeſerving crea'tures: in which matter we could be glad 'to receive diſtinct information, as far as 'ſuch a deſire might be thought modeſt 'in us to aſk, and be expedient for you to 'grant; to the end, that our ſupplications 'for you, and applications to you, might 'be more direct and particular. Yet e're 'that come to hand, and leſt *Matth.* vi. 3. 'may have influenced (tho' we think the

'reaſon of it binds not in this caſe) we 'thought it lay on us not to forbear the 'preſent acknowledgment, ſuch as it is, '(at leaſt, as a forerunner to what we 'ſhould be willing to offer more particu-'larly) that hereby you might be inform-'ed, that thro' the Lord's providence, the 'whole of it came ſafe to hand, and by 'his grace, we hope the heavenly voice in 'it, hath, and thro' your prayers, will 'yet have a more effectual acceſs to our 'hearts, to lay us under thoſe obligations 'to a faithful, chearful, unwearied truſt-'ing in him, and waiting on him at all 'times, which we are ſatisfactorily per-'ſuaded was the deſign of your *deviſing 'thoſe liberal things for us.* Under which 'engagements, we reckon ourſelves bound 'at leaſt, to give you ſome account of 'ourſelves in the preſent reſpect; that if 'it may be our rejoicing in each other, it 'may be rendered more reciprocal, we, 'comforted together with you, by the mutu-'al faith and love both of you and us.

'AND firſt of all, we wiſh you knew, 'that under the varieties and viciſſitudes of 'exerciſes, wherewith our heavenly father 'hath ſeen good to prove, and try us, for 'ſome years together, leading us in ſome 'paths, and under ſome diſappointments, 'in our creature concerns, and accommo-'dations, that we thought not of, and 'had not trod with our feet in days paſt;

'yet

'yet hitherto hath his bountiful provi-
'ſion, and tender care over us, exalted it-
'ſelf in a diſtinguiſhing manner, and
'many times to our admiration, ſo as
'hitherto, *our bread hath not failed*, but
'hath been given to us in due ſeaſon, and
'*our waters have been ſure*; ſo that know-
'ing how little we are yet fitted to bear,
'as a father pitieth his children, in their
'low eſtate, he hath not proved us with
'hunger, or with ſtraits, nor called us
'up to approve ourſelves his witneſſes in
'neceſſities, in diſtreſſes, &c. but our lot
'hath rather been, to partake of the fat,
'and ſweet, and ſoft; inſomuch, as if he
'put that queſtion to us, to be reſolved,
'according to that expreſs literal ſenſe of
'it; *when I ſent you forth on the ſervices*
'*and ſufferings that attended your teſtimony*,
'*lacked you any thing?* we muſt anſwer,
'*nothing Lord*; but in that reſpect, have
'in hand, or we truſt in ſome degree of
'ſweet ſatisfaction, *we have all, and*
'*abound, and are full*, by the favour of
'him, who giveth us all things richly to
'enjoy, and is, we would humbly hope,
'teaching us, *in whatſoever ſtate we are,*
'*therewith to be content.* So that, at many
'of the ſtrange preventions of loving-
'kindneſs even in things of this ſort, we
'are often made with admiration to cry
'out, what is this to us, Lord! Is this after
'the manner of men, O God! Is this a

'priſon! If we ſhould have ſought a pri-
'ſon, in a priſon, theſe *ſix* or *ſeven* years,
'have we yet found it! Whatever others
'in the ſame fellowſhip of bonds with us
'have found, we muſt ſay for our parts;
'that as we have eſcaped the ſword,
'and we hope the pollutions of the ad-
'verſary, ſo we have found great grace
'in the wilderneſs, for his people, his
'choſen.—The which we mention, not
'only that we may praiſe the Lord to-
'gether, while ye obſerve, that we re-
'ceive not, nor accept not, ſo thankfully
'your preſent, in reſpect of need, through
'that unſpeakable gift, and care of his,
'who hath hitherto continued the bread
'of the day, in its day; but that here-
'withal we might take hold of an apt
'occaſion, to take you by the hand, and
'lead you with a little the more encou-
'ragement, up and down in thoſe ways
'of the Lord, wherein we muſt ſing,
'*great hath been the goodneſs of our God*,
'even in the experiences, that we have
'paſſed practically through, in the doctrine
'and profeſſion whereof we had been
'trained up in our years of plenty and
'proſperity; ſo that we muſt ſay, the
'land that we have been ſent to ſpy out,
'even in the ſtraiteſt paſſages of it, as far
'as our father aſſigned us to follow him
'in, is a very good land; and if we re-
'bel not againſt the Lord, but abide with
'him,

'him, thoſe very circumſtances that at a 'diſtance ſeem like ſons of *Anak*, and 'walls reaching up to heaven, apt to eat 'up the inhabitants, are well able to be 'overcome, and will be found bread for 'us, while we ſtand and feed in the 'ſtrength of the Lord, and in the majeſty 'of the name of the Lord our God; ſo 'that theſe *ſerpents* at a diſtance, from 'which we are apt to flee, are found to 'believers, but a *rod*, and that a *rod of 'God too*, when taken in the hand. And 'could we come forth to you in truth and 'evidence, as wiſe, and right improvers 'of the ſenſible experiments we have 'actually found, taſted, ſeen, and hand-'led hitherto of this ſort; and that the 'ſavour of theſe excellent things, had not 'been diminiſhed in theſe ſouls of ours, 'thro' too much an inobſervant, careleſs, 'earthly diſpoſition, bringing us down 'from our advantages of excellency; we 'might ſpeak more loudly to you, than 'now we can. *Oh! taſte and ſee that the 'Lord is good! Bleſſed are they that put 'their truſt in him!* The lions, among 'whom we dwell, do want and ſuffer 'hunger; but they that fear the Lord, 'lack nothing that is good. In the midſt 'of their ſufficiency, they are in ſtraits; 'while in the ſtraits (deſigned to wear out 'the people of the ſaints of the Moſt High) 'there is a proviſion made of ſufficiency.

'Be ye therefore ſtrong, and very ſtrong, 'and very couragious, and God ſhall 'ſtrengthen your hearts.

'AND now for a thankful acknowledg-'ment, tho' it may not be interpreted as 'any requital of your holy liberality, what 'ſhall we farther ſay? then that we do, 'as we are able, bring the matter in our 'requeſts, and thankſgivings unto him, 'who is able to make all grace abound to-'ward you; all ſufficiency in all things, 'may abound to every good work, being 'enriched in every thing, to all bountiful-'neſs, which cauſeth in us thankſgivings 'unto God. And this we beg on your be-'half; not as if we deſired a gift, or that 'it ſhould be ſo again done unto us, know-'ing that there are many watry faces, 'every where requiring bread to be caſt 'upon them, as under far greater neceſſi-'ty than ourſelves; but as having per-'ſuaſion, and ſome ſmall experience, what 'a great recompence it is in ſuch caſe, to 'have the mouth and hand opened from 'the heart's being enlarged, with thoſe 'expatiating graces, and virtues of the 'ſpirit of the new teſtament that conſtitute 'a true largeneſs of heart, like the ſand 'on the ſea-ſhore, and to increaſe that 'greatneſs, that is proportionate, to the 'large diſcoveries of believing, doing, 'ſuffering grace, and preparations for 'expected glory. In order to it, we de-

'ſire

'ſire for you all, and intreat you to preſs
'and purſue after.

'1. GREATER advances towards new-
'neſs of heart. The old heart will be as old
'bottles, and an old garment, that will
'not comport with the new wine, which
'is yet in the cluſter, and a bleſſing in it,
'tho' men attempt to deſtroy it. And
'this is not only a newneſs of ſtate, but
'a newneſs alſo of frame, by means where-
'of, the inner man may paſs under ex-
'perimental renewings, day by day, even
'the renewings in the ſpirit of your
'mind, by which the truths, ways, and
'works of the Lord, the King, may have
'an intimate acceſs, and abundant en-
'trance into your own ſouls, and you into
'them, in their virtue, dominion and
'power.

'2. GREATER approaches in a way of
'heavenlineſs, and nearneſs to the Lord,
'at diſtance from the ſpirit of this evil
'world; where the world is ſet in the
'heart, the god of this world will be
'quickly filling it, narrowing, and en-
'cloſing it for earthly ſervice: and this not
'only in men of earth, who have their
'portion in this life; but alſo in thoſe
'that are by the blood of Chriſt deliver-
'ed from the groſs pollutions of this pre-
'ſent evil world, thro' luſt; but yet much
'concerned in the buſineſs, cares, and
'intricating affairs of its many things,

'which, tho' lawful in themſelves to be 'diligently proſecuted, yet as lying under 'the influence and advantages of the 'prince of it, having a notable tendency 'to bring down ſouls from their excellency, 'and to eat out inſenſibly the livelineſs 'and ſweetneſs of our ſpirits longer, and 'further, than the victory that overcomes 'it, in the virtue of the croſs of Chriſt, 'by which we are crucified to it, and it 'to us, be kept up on freſh exerciſe.

'3. RIGHT waitings for, and waitings 'on the ſpirit of promiſe, who is of pow-'er to quicken dry bones, raiſe dead wit-'neſſes, and do great things in, and for us, 'which ſhall not be reſiſted, nor need not 'be aſſiſted with might and power, tho' 'for a time, the work about it, may be 'made to ceaſe with force and power.

'WE ſhall ſay no more at preſent, but 'with the repreſentation of our obliged 'reſpects to every one of you, as if known 'by name, leaving you in the bleſſed arms 'of our beloved, we remain

22d of the 9th Month, 67. *Your brethren waiting for the conſolation of* Iſrael.

THE publiſher of ſome of this holy man's works, under the title of *words in ſeaſon*, has annexed thereto the following poſtſcript.

'IF any enquire, ſays he, what might 'occaſion ſo much ſeverity, as to detain

'the

'the author, ſo many years, and until 'death, a *priſoner?* It may ſuffice to in-'ſert here, for the reader's ſatisfaction, 'That in the *ſtate of his caſe*, left under 'his hand, ſetting forth the *illegality*, and '*unrighteouſneſs* of the proceedings againſt 'him, he concludes it thus:

'IF it ſhould be ſuggeſted, perhaps he 'is a *ringleader*; this true character of 'the perſon, may alleviate jealouſies of 'that kind.

'HE was born at *Plimouth*, of mean, 'yet honeſt parentage; is not by kindred, 'or any alliance, related to any perſon, or 'family of any note at all; was not bred 'up to learning, at any univerſity, or ſent 'any where to travel for education, or 'experience; but contrariwiſe, brought 'up, and kept diligently by his parents 'to work in the poor, yet honeſt trade 'of a *fuller*: never lived out of that 'town a *month* together all his life, ex-'cept in a journey ſome weeks, on occaſion 'about *ſixteen* years ſince, to *London*; be-'ſides, what he underwent, by conſtraint 'in priſon. Never in the former wars, 'was inliſted in any troop or company, 'under pay, and in the trained-bands of 'the town where he ſerved, never was 'accounted worthy of promotion, to ſo 'much as a *corporal*; nor in the corpora-'tion, whereof he was a member, ever 'advanced ſo high as a *conſtable*; never

'bettered

'bettered his eſtate *one farthing*, by all 'the propitious advantages that might 'have given him opportunity of ſo doing; 'nor is conſcious to himſelf, of the leaſt 'deſire of adding to what he hath, by 'any preſent or future advantages, that 'any favourable overtures of the times 'may tempt him with; never was advanc-'ed to, or improved, in any place or 'office of truſt or profit, civil, military, 'or eccleſiaſtical; ſave only for ſome few 'weeks, unknown to him, and againſt 'his will, he was muſtered a *chaplain* to 'the fort, but quickly got himſelf diſ-'charged from that again. Never was he 'concerned in, nor truely charged with 'any plot, mutiny, or tumult, giving the 'leaſt diſturbance, or occaſion of fear, or 'jealouſy.

'THIS one thing then only can remain, 'to give colour to ſuch proceedings; that 'about *eighteen* years ſince, he being con-'vinced of his duty to his Lord, by evi-'dence of ſcripture light, joined himſelf 'in an holy covenant, *to walk in all the* 'ordinances *of the Lord blameleſs*, to the 'beſt of his light and power, in fellow-'ſhip with a poor, and deſpiſed people.'

Paul Hobſon. Mr. *Paul Hobſon*, he joined with Mr. *Green* and Captain *Spencer*, who raiſed a *Baptiſt* church in *Crutched Friers*. He was one of them that ſubſcribed the *confeſſion of faith*, put forth by the ſeven churches

churches in *London*, and was a captain in the army; had been a preacher a great while, and preached much againſt the *preſbyterian eſtabliſhment*, their miniſtry, and *childrens baptiſm*: Crimes big enough for that defaming Author Mr. *Edwards*, to load him with reproach, and blacken his memory. Dr. *Calamy* makes mention of one of this name, ejected from being *chaplain* of *Eaton College* in the county of *Bucks*. If it be the ſame man, 'it is ſaid 'by ſome, ſays the Doctor, that he had 'had a place of command in the army; 'and it is not unlikely, but it may be 'true. However, had he conformed 'afterwards, that in all probability might 'have atoned for his paſt actions. *Continuation*, p. 148.

'THIS was the caſe, ſays the Doctor, of 'Mr. *George Maſterſon* who was both a 'chaplain and a *captain* under *Cromwell*; 'of whom Mr. *Zachary Crofton* gives 'ſome remarkable hints, in his *prefatory* 'epiſtle, before Mr. *Giles Firmin*'s anſwer 'to Dr. *Gauden* on the Liturgy; but he, 'honeſt man, turned his *buff* into a 'canonical coat, and ſo became *rectus in* 'curia, after the Reſtoration, being zea-'lous for the church.'

Mr. *Thomas Hardcaſtle*, ejected from *Bramham* in the county of *York*, afterwards was paſtor to a *Baptiſt* church at *Briſtol*, and ſuffered much for his *Nonconformity*. Dr. *Calamy*, ſays, 'he was 'born Thomas Hardcaſtle.

'born at *Barwick* upon *Holm*, and trained up under Mr. *Jackſon* of *Barwick*, a 'learned divine. He was but a young 'preacher, when the act of *uniformity* 'came out, which found him at *Bramham*. He preached afterwards at *Shadwel chapel*, and other places; was a man 'of pregnant parts, and a bold ſpirit, and 'feared no danger. He was ſeveral times '*priſoner* at *York*, at *Leeds*, and *Cheſter*. 'At *Briſtol*, where he was paſtor to a 'ſociety of *ſober* Anabaptiſts, they ſent 'him to the houſe of correction. He 'died at *Briſtol*, *Anno* 1679.'

HE wrote a ſerious treatiſe upon *Matth.* vi. 34. called *Chriſtian Geography* and *Arithmetic*, an *Octavo*; and printed ſome excellent diſcourſes of Mr. *Garbut*'s, Entitled, *one come from the dead to awaken drunkards.*

George Fownes. *Continuation*, p. 144.

GEORGE FOWNES, M. A. ejected from *High Wickham* in the county of *Bucks*. 'He was, ſays Dr. *Calamy*, born 'in *Shropſhire*, bred up in ſchool-learning 'at *Shrewſbury*; and his father dying, 'his mother ſent him to *Cambridge*, where 'he was reckoned a conſiderable ſcholar, 'and one of a ſharp wit. He was the 'publick miniſter of this town ſeveral 'years; but quitted the pariſh church 'voluntarily, before the King's reſtoration 'in 1660. However he continued preaching, tho' he was for a while unfixed. 'Sir *Henry Wroth* bore very hard upon

'him.

'him. He afterwards aſſiſted Mr. *Anthony Palmer* in *Pinners-Hall*, and preached a Lecture in *Lothbury*. In 1679. he became paſtor to a ſociety of *Anti-pædo-baptiſts* in *Briſtol*, in which he ſucceeded Mr. *Thomas Hardcaſtle*. About the time of that, which was commonly called the *preſbyterian plot*, Sir *Robert Yeemans* took him in the pulpit, and committed him to *Newgate*. By virtue of a flaw in his *mittimus*, he was in *ſix* weeks time removed by an *Habeas Corpus* to the *King's-bench* and acquitted, to the no ſmall vexation of Mr. Town-clerk *Ramſey*. Meetings being at that time held in the fields, he was taken on the *Highway* in *Kingſwood*, upon ſuſpicion of coming from a meeting, tho' they could not prove it. He was then committed to *Glouceſter* Jail, for refuſing the *corporation oath*, and riding within *five* miles of a corporation. This was a great hardſhip upon him, becauſe the act had no power or force in his caſe, upon the account of his reſigning his living before King *Charles* II. came in. When they brought him to *Glouceſter Caſtle*, they declared publickly, *he ſhould not come out alive*. His *mittimus* was for *ſix* months. In which time they endeavoured to *ſuborn* witneſſes to ſwear a *riot* againſt him, tho' no other rioter was named in the bill that was drawn up,

'and

'and brought in againſt him. Upon his 'trial, when the witneſs came to ſwear, 'he looked back on the juſtices of the 'ſeſſions, and ſaid, Lord! Gentlemen, 'what would you have me do? I cannot 'ſwear any thing againſt this perſon. 'However, they impanelled a jury, and 'proceeded. He pleaded his own cauſe 'very pleaſantly; and told them, that if '*George* and his *horſe* could not be guilty 'of a riot, without *John*, *Thomas*, or '*William*, or any other company, then 'he could not be judged guilty. Here-'upon the jury went out, and returning 'quickly again, the foreman gave in the 'verdict, *not guilty*. The then Biſhop's 'chancellor, being one of the juſtices on 'the bench, ſaid with an accent; *what! 'not guilty?* The foreman replied a ſecond 'time; no, *not guilty*; for can *George* 'and his *horſe* be guilty of a riot, without 'any other company? I ſay, not. How-'ever, he was returned back to priſon. 'When *ſix* months were expired, he de-'manded his liberty of the Jailor, who 'told him, he had orders not to let him 'go, what damage ſoever himſelf ſuffered; 'for they would bear him harmleſs. A 'bond was inſiſted on, for good behaviour, 'and that with ſureties; and preaching 'he knew would be interpreted a forfei-'ture of this bond, upon which account 'he refuſed to come under ſuch bonds,

'and

'and ſo was continued in priſon. At the aſſizes he made his appeal to the Judge. 'Juſtice *Player*, and Juſtice *Newton*, before next morning told the Judge, that 'if he let that man go, he would draw 'all the country after him. And ſo he 'was kept in *Glouceſter* priſon for *two* 'years, and a half, till God was pleaſed 'to releaſe him by death, in *December*, '1685. This confinement of his, ſays the 'Doctor, was the more grievous, becauſe 'of his being ſadly afflicted with the *ſtone*. 'Dr. *Peachy*, the phyſician, declared to 'him, before his wife, that their confine-'ment of him was his death; and that it 'was no leſs *murder*, than if they had 'run him through the firſt day he came 'in, tho' it had been *leſs cruel*.'

Mr. *John Miles*, he was ejected from *Illſton* in *Glamorganſhire*, *South-wales*, and after his ejectment went to *New England*. He was a very pious man; and, ſays Mr. *Mather*, had a reſpectful character in the churches there. John Miles.

Mr. *Thomas Froude*, he was ejected from *Cheryton* in the county aforeſaid. I can find nothing of him; only Dr. *Calamy*, when he mentions him, adds, an *Anabaptiſt*. The Doctor's partiality towards the *Baptiſts* appears in almoſt every inſtance. For when ſpeaking of Mr. *Joſhua Head*, he adds, an *Anabaptiſt, but a worthy man*; as if it were a rarity to find a worthy man among Thomas Froude.

among those he is pleased to stile *Anabaptists*. So when speaking of Mr. *Thomas Hardcastle*, he tells us, he was pastor to a society of *sober Anabaptists* at *Bristol*. An invidious term, not becoming the pen of a scholar, a christian, or a gentleman.

John Skinner. Mr. *John Skinner*, ejected from *Weston*, in the county of *Hereford*. He appears by the book he wrote against *infants baptism*, to be a man of excellent parts, and learning.

Laurence Wise. Mr. *Laurence Wise*, he was ejected from *Chatham Dock* in the county of *Kent*, a man of a learned education, and preacher at *Aldgate* church in *Oliver*'s time. His congregation met latterly in *Goodmans-yard* in the *Minories*. Mr. *John Travers* belonged to him, and had a great respect for him. When he was a *prisoner* for *nonconformity*, his friends raised *fifty* pounds, and put it into the hands of Mr. *Travers* to improve for his use. He was one of the five ministers king *Charles* II. sent for, when he was for granting liberty of conscience to the *Dissenters*. Dr. *Calamy* says, 'he

Continuation, p. 546. 'was imprisoned in *Newgate*, for his *nonconformity* in 1682, and died in 1692, 'about the 70th year of his age. He became an *Anabaptist* before his death, and 'preached to those of that denomination 'several years. He has in print *select hymns for the sacrament*, 12°. 1692. To 'which are added at the end, some of his

'last

'laſt ſermons, which ſeem to have been 'taken from broken notes.'

Mr. *John St. Nicholas*, ejected from *Lutterworth* in the county of *Leiceſter*. It is doubted, whether he was a *Baptiſt*.[a] But Mr. *Adams* who lived within ten miles of him, ſays, that he was reported to be a *Baptiſt*. Dr. *Calamy*, ſays,[b] 'He to the 'laſt, and he lived to a good old age, was 'uſed to ſtile himſelf a ſtudent in St. *Paul*'s 'epiſtles. He tranſlated into *Engliſh*, Dr. '*Ames*'s *Marrow of divinity*, which was 'printed by order of *parliament*. He died 'in his 95th year, and went to the publick 'church, as long as he was able to go 'abroad; notwithſtanding, that he was 'for many years ſo thick of hearing, that 'he could not hear a word that was ſaid. 'And when he was aſked why he would 'go to church, when he had loſt his 'hearing; he declared, he went to give an 'example to others, being afraid, that if 'he ſhould ſtay at home on the Lord's-'day, when there was a ſermon in the 'church, others might be encouraged to 'ſtay at home, and keep from church too, 'tho' they had no ſuch difficulties as he 'laboured under. He had a good eſtate, 'and married the Earl of *Kent*'s daughter, 'and was an able ſcholar.' He wrote the *Hiſtory of baptiſm*, 8°, 1671. *The widows mite*, 4°.

John St. Nicholas.

[a] *Manuſcript penes me.* [b] *Account*, p. 426.

Dr. *Calamy* adds, 'that he hath printed beſides, *an help to beginners in the faith*, containing ſome explicatory queſtions upon the Creed, Lord's-prayer, ten commandments and ſome choice ſcriptures, which was firſt publiſhed in 1663, and lately reprinted in 1719, *Octavo*.' 'I am told, 'ſays the Doctor, as to the Earl of *Kent*, 'whoſe daughter Mr. *Nicholas* married; 'that he was an old *puritan*, and incumbent of a living, and met with trouble 'in the eccleſiaſtical courts, on account of 'ſome failures in the point of conformity; 'and when the honour came to him, as 'heir of that noble family, he was not to 'be prevailed with, tho' preſſed by many, 'to quit the miniſtry, but held on officiating as before, and had no further moleſtation or diſturbance.'

I OBSERVE ſays he, 'as to this Mr. 'St. *Nicholas*, that he has prefixed to his '*hiſtory of baptiſm*, which he has dedicated to *Anthony* Earl of *Kent*, a ſhort addreſs to the governours, and miniſters of 'the colonies, and plantations in *New* '*England*, eſpecially the old planters; in 'which he ſtiles himſelf, an adventurer 'in the firſt plantation, as well as a ſympathizer, in their joys, fears and ſorrows.'

William Woodward.

Mr. *William Woodward*, after his ejectment, was paſtor of a ſmall congrega-

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[c] *Continuation*, p. 591.

tion at *Harlow* in the county of *Eſſex*.

Mr. *Thomas Jennings*, ejected from *Brimsfeild* in the county of *Glouceſter*, Dr. *Calamy* ſays, 'he was a *moderate Anabaptiſt*; and that he finds his name, as miniſter of *Matſon*, to the teſtimony of the miniſters in this county, in 1648'. Thomas Jennings.

THE Doctor is very free with his epithets when ſpeaking of the *Baptiſts*. But I do not once find him diſtinguiſhing any one of his own ſect in that manner, and it is well known, that many of them could not with juſtice be ſo diſtinguiſhed. But I only remark it as an inſtance of the Doctor's partiality; as to his moderation, I'll not meddle with.

Mr. *Baker*, he was elder of a *Baptiſt* church at *Chatham*. Dr. *Calamy* mentions one of this name ejected from *Folkſtone*. If it be the ſame man, he ſays, 'after his 'ejectment, he became very poor, and 'was indiſpoſed in his head, and his underſtanding was impaired. He lived for 'ſome time, in a very afflicted, diſtreſſed 'ſtate, and at length died at *Dover*.' Baker.

Mr. *John Smith*, ejected from *Wanlip* in *Leiceſterſhire*, he was a very lively and ſolid preacher, a man of an unblemiſhed converſation, very much beloved. He was ſent down into the country by the *Triers*, John Smith.

[d] *Account*, p. 330.
[e] *Continuation*, p. 505.
[f] *Account*, p. 384.

and presented to the living by — *Palmer*, Esq; after his ejectment, he took a small farm in *Charley-forrest*, preached frequently, when he had opportunity, and lived privately till he died. Mr. *Ogle* preached his funeral sermon at *Diseworth* in the same county. He was forced out before the act of *uniformity*, because such were excepted in the king's proclamation of pardon.

Thomas Paxford.

Mr. *Thomas Paxford*, he was ejected from *Clapton* in the county of *Glocester*. 'Tho' he was not bred a scholar, says Dr. *Calamy*, yet he had good natural parts, and preached, and prayed well, and sometimes officiated for Mr. *Palmer*, at *Bourton upon the water*. After his ejectment, he became an *Anabaptist*; and *fell under some censures as to his morals*; which I the rather take notice of, because of an intimation of Dr. *Walker's*, as if some of the ejected were therefore passed by, because they were such, as *partiality* itself could not speak well of.'

THE Doctor here, could not be under a necessity of answering Dr. *Walker's* intimation, by an instance from among the *Baptists*; but might if he pleased, have found many, amongst those of his own denomination, which would have been much more to the purpose. It is not candid, thus by *insuendo*, to impeach the character of any person. He ought to have

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z *Continuation*, p. 506.

given ſome well atteſted proof of the cenſures Mr. *Paxton* fell under reſpecting his morals. For when a man affirms any thing that is injurious to the memory of a perſon, he ought at leaſt to give ſome ſort of proof of its truth. Tho' a negative is not eaſily proved, and a bold affirmer may fancy he has ſome advantages; yet all the world is not of his mind, and ſome colour of truth is at leaſt expected. But he became in the ſtile of the Doctor an *Anabaptiſt*, and that's enough I find, in his judgment, to intitle him to ſay what he pleaſed, without any proof.

Richard Adams.

Mr. *Richard Adams*, he was ejected from his living at *Humberſtone*, in the county of *Leiceſter*, by the *black Bartholomew act* in 1662. After his ejectment, he married a wife at *Mountſorrel*, and there ſet up a meeting in his own houſe. Many perſons at firſt were afraid to appear there; afterwards it increaſed much, and he kept it about *fourteen* years. Juſtice *Babington* was very ſevere againſt him. He fined him *twelve pence* per day, and ſent to the officers of the parish to make *diſtreſs* for it. The poor men were ſo troubled in conſcience, that they could not tell what to do. At length upon the juſtice's threatning them, they ſeized his *pewter*, and ſent it to the pewterer's, who refuſed to buy it. After this the juſtice ſent for him, and told him he was not againſt

againſt his keeping of ſchool in his houſe; but if he would not leave off his *meeting* there, he muſt expect to be troubled. Soon after this, the juſtice died by exceſſive bleeding. He was a ſober Gentleman, but zealous againſt the diſſenters, and oppreſſed them more than all the other juſtices in the country. Mr. *Adams* retired to *London*, 'He was, ſays Dr. *Calamy*, an *Anabaptiſt*, and ſucceeded Mr. *Daniel Dyke*, in the care of the congregation at *Devonſhire-ſquare*, a man of great piety and integrity'. He lived to a very great age, by reaſon of which, he could not preach ſome years before his death; but was aſſiſted by the reverend Mr. *Mark Key*, who alſo ſucceeded him in the paſtoral care of his church.

Henry Haggar.

Mr. *Henry Haggar*, he was ſome time miniſter at *Stafford* and wrote a piece, called, *The foundation of the font diſcovered*; which was anſwered by Mr. *Houghton*. He is mentioned by Mr. *Denne*, in his preface to the two publick diſputations between Dr. *Gunning* and himſelf, as one who had teſtified, both by his pen and *ſufferings* againſt *infant baptiſm*, and is ſuppoſed to be the perſon that baptized Mr. *Danvers*.

John Canne,

Mr. *John Canne*, I find him in a manuſcript liſt, among the gentlemen that left the eſtabliſhed church, and joined the *Baptiſts*. Which liſt, a reverend gentleman

[h] *Continuation*, p. 594.

man has put into my hands, ſince the publication of the firſt volume. But I am not certain, whether he was a *Baptiſt* or not. The reverend Mr. *Neale* obſerves, that Mr. *Fuller* calls the church of which he was the paſtor, a congregation of *Anabaptiſts*, who were met together to the number of *eighty*; but by their journal or church-book, an abſtract of which, ſays he, is now before me, it appears to be Mr. *Mores'* congregation of *Independents*. 'We have, 'ſays Mr. *Neale*, given an account of their 'original [the *Independents*,] from Mr. '*Robinſon*, and Mr. *Jacob*, in the year '1616, which laſt was ſucceeded by Mr. '*John Lathorp*, formerly a clergyman in '*Kent*, but having renounced his orders, 'he became paſtor of this little ſociety— 'Upon Mr. *Lathorp's* retiring to *New England*, the congregation choſe for their 'paſtor, the famous Mr. *Canne*, author 'of the *marginal references in the bible*; 'who after he had preached to them in 'private houſes, for a year or two, was 'driven by the ſeverity of the times into '*Holland*, and became paſtor of the *Brownifts* congregation at *Amſterdam*. After 'Mr. *Canne*, Mr. *Samuel How* under-'took the paſtoral care of this little flock; 'he was a man of learning,* and printed

[1] *Hiſt. Purit.* Vol. II. p. 291.

* *If Mr.* Neale *means* human *learning, he is very much miſtaken. For the treatiſe he mentions, was chiefly ground-*

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'a ſmall treatiſe, called, *The ſufficiency of*
'*the ſpirit's teaching*——Upon Mr. *How's*
'death, the little church was forced to
'take up with a *layman*, Mr. *Stephen More*,
'a citizen of *London*, &c.

I MUST obſerve here, that the abſtract of this church's journal, was part of the materials I mention, in preface, Vol. I. which I lent Mr. *Neale*. And as we differ a little reſpecting the uſe of them, it is needful to juſtify my own account, by ſhewing Mr. *Neale's* miſtake.

THE manuſcript expreſſly declares, *twice* in the ſame page, that this church was conſtituted and planted by Mr. *Hubbard* (tho' Mr. *Neale* takes no notice thereof) that Mr. *John Canne* ſucceeded him; after him Mr. *Samuel Howe*; and then Mr. *Stephen More*.

THE church of which Mr. *Lathorp* was paſtor, had for its predeceſſors, Mr. *Robinſon*,

ed upon the words of the Apoſtle, 2 Pet. iii. 16. In which are ſome things hard to be underſtood, which they who are unlearned, and unſtable, wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.

Mr. How's *deſign, throughout the diſcourſe, is not only to ſhew, the inſufficiency of* human learning *to the purpoſes of religion; but likewiſe, that it is dangerous and hurtful. 'Tis written with great ſtrength of* genius, *tho' the author was a* Cobler; *as appears by the following recommendatory verſes, which among others, are prefixed to the diſcourſe.*

What *How*? how now? hath *How* ſuch learning found
To throw arts curious image to the ground?
Cambridge, and *Oxford*, may their glory now
Veil to a *Cobler*, if they knew but *How*.

ſon, and Mr. *Jacob*. But by the manuſcript, it appears to be another *Independent* church, and may be the firſt, as Mr. *Neale* ſays; but it no where ſays, that Mr. *Canne* ſucceeded Mr. *Lathorp*, and conſequently Mr. *Neale* is miſtaken, in the order of ſucceſſion, unleſs he has better proof for it, than he is pleaſed to produce.

To what purpoſe this miſtake is intended, I will not pretend to determine. But Mr. *Neale* ſeems to be under a *cloud*, when he had theſe *manuſcripts* before him. For in the year 1640, this church became *two* by mutual conſent; juſt half, ſays the *manuſcript*, being with Mr. *Benebone*, and the other half with Mr. *Henry Jeſſey*, 'who, ſays Mr. *Neale*, laid the foundation 'of the *firſt baptiſt* congregation, that I 'have met with in *England*.' This appears to me a ſtrange repreſentation. For in the year 1633, which was a year before Mr. *Lathorp* retired to *New England*, many of the church, whoſe names are in the *manuſcript*, acknowledged by Mr. *Neale*, to be before him, deſired their diſmiſſion, that they might become an entire church in order amongſt themſelves. Which was granted, and performed *September* 12, and others joined with them, receiving a *further baptiſm*; but who was their paſtor, the *manuſcript* does not ſay. But after the mention of their names, it is added [with whom joined Mr. *William Kiffin*.]

IN

IN the year 1638. By the ſame *manuſcript* it appears; that ſome others of the ſame church, being of the ſame judgment, deſired their diſmiſſion, which was alſo granted. Theſe joined themſelves with Mr. *Spilſbury*.

IN the year 1639, the ſame *manuſcript* further ſays, that Mr. *Green*, with captain *Spencer*, began a congregation in *Crutched Friers*, with whom Mr. *Paul Hobſon* joined: who were now, with many of that church, one of the ſeven churches in *London*, that publiſhed the confeſſion of their faith, mentioned in the *Appendix* to Vol. I.

THUS it appears, there were *three Baptiſt* churches in *England*, which Mr. *Neale* met with, before that of Mr. *Jeſſey*'s. And why this learned gentleman ſhould endeavour to fix their beginning, where he has done, I know not, nor cannot conceive.

Thomas Patient. Mr. *Thomas Patient*, he was firſt an *Independent* miniſter in *New England*: where by reading the ſcriptures, and by his own meditations thereon, he was convinced, that *infants baptiſm* has no foundation in ſcripture. After he had ſuffered much, by his brethren, for changing his opinion, he was obliged to retire into *England*, and for ſome time he was co-paſtor with Mr. *William Kiffin*. He was one of them, who ſigned the *Baptiſt confeſſion of faith*, put forth by the ſeven churches at *London*. He went with general *Fleetwood* into

into *Ireland*, and ſettled there. Upon Dr. *Winter's* being removed by the general, Mr. *Patient* uſually preached in the *cathedral*. He was very inſtrumental in promoting the intereſt of the *Baptiſts*, and had ſuch ſucceſs, that *many* were there *baptized*. In all probability he might be the paſtor, or at leaſt an inſtrument in the founding of that *Baptiſt church* at *Clough-keating*, which is now a numerous congregation, conſiſting of between *two and three hundred* members, ſome of the *general* perſuaſion and ſome of the *particular*; who are united in one communion without any diſtinction. This church, which my *manuſcript* ſays, was founded by one of old *Oliver's* officers, is remarkable for the perſecution that attended it, in the time of *Monmouth's* rebellion. The miniſter, ſays the *manuſcript*, and all the members, were tryed for their lives. And the foreman of the jury ſwore, before he went into court, that he would never come out, till he had brought them all in guilty. But by God's providence, he died, aſſoon as he came into court; and they being favoured with a *proteſtant* judge, the reſt of the jury acquitted them all. I do not find, that Mr. *Patient* publiſhed any thing except a treatiſe in quarto, on the *ſubject of baptiſm*.

THERE is in Mr. *Rogers's Tabernacle for the Sun*, a letter, which was brought from

from captain *Vernon*, and A. G. A. to ſome *ſeven* or *eight* of their judgment, when they withdrew from the church, into private meetings. He was a very zealous *independent*, and reflects upon them for their ſeparation, as men of *malicious ſpirits*, that deſigned to do miſchief. This letter was ſigned by our *Patient*, and twelve others; and dated at *Waterford*, *Jan.* 14, 1651.

BECAUSE the *Baptiſts* are againſt receiving *unbaptized* perſons into the communion of their churches, the reverend Mr. *Neale* has recorded them as a people of *narrow ſpirits*, as has been before obſerved. This reverend gentleman, Mr. *Rogers*, becauſe in conſcience they could no longer continue in the congregations of *unbaptized independents*, notes them to be of *malicious ſpirits*. But there is this difference between them, the *one* fixes it upon the whole body, thro' all their generations; the *other*, upon thoſe few perſons only that were then in *Ireland*, and gives an excellent character of the *Engliſh Baptiſts*. For he ſays, 'they may 'be ſet for eminent examples of ſweetneſs, 'patience, humility, obedience, ſelf-denial, 'and love, even to all ſaints; and indeed, 'ſays he, ſuch in whom my ſoul much 'rejoices, and hath been much refreſhed.'

BUT we have another *independent* reverend gentleman who is very angry, even with all his own brethren, for not thruſting

ing them out of their congregations, as appears by his addreſs, intitled, *The ſin and danger of admitting Anabaptiſts to continue in the congregational churches, and the inconſiſtency of ſuch a practice, with the principles of both, humbly offered to the conſideration of the* London *miniſters, by their unworthy brother in the miniſtry*, J. B.

'How can the *Anabaptiſts*, ſays he, 'who hold and teach, that Chriſt hath 'no true churches on earth, but thoſe of 'their own perſuaſion, juſtify their prac-'tice, in ſitting down in fellowſhip with 'thoſe whom they own not for true 'churches? let ſuch anſwer the following '*dilemma* if they can.

'THE congregations of their godly 'neighbours, to whom but too many of 'them join themſelves, either they are 'true churches of Chriſt, or they are not 'ſo; one of theſe two, they muſt ſtand 'to. If they deny them to be true churches 'of Chriſt, why do ſo many of them 'join with them in church communion? 'if they be true churches of Chriſt, how 'dare they to diſturb and diſquiet the peace 'of ſuch churches, in preſſing the neceſſi-'ty of renouncing the *baptiſm*, received 'in *infancy* and by *ſprinkling*; labouring 'all they can to draw church-members to 'be rebaptized, and that by *immerſion*? 'Let men pretend what they can for 'ſuch a *hotch-potch* communion in chur-

'ches;

'ches; I ſtedfaſtly believe, the event and 'iſſue of ſuch practices, will ſooner or 'later convince all gain-ſayers, that it 'neither pleaſeth Chriſt, nor is any way 'promotive of true peace, or goſpel holi-'neſs in the churches of God's people. I 'heartily wiſh, this may be ſeriouſly and 'ſeaſonably weighed, and without preju-'dice conſidered by thoſe paſtors, &c. 'whoſe duty it is to watch over the flocks 'committed to their charge by the great 'ſhepherd of the ſheep. And that keep-'ing the church's doors *ſtout* againſt ſuch 'perſons being admitted into church-'fellowſhip, whoſe very principles have 'a natural tendency not only to ſubvert 'the churches peace, but which is far 'worſe, to deſtroy the very being of the 'churches themſelves. Were the churches 'of God in *England*, but truly awaked 'out of that ſecurity, which hath a long 'time ſeized them, they would ſoon be-'come ſenſible of what is now com-'plain'd of, and witneſſed againſt; and 'would be forced to acknowledge me, 'a faithful friend, and a hearty well-'wiſher to all the churches of the ſaints. 'But under their preſent frames I expect 'ſmall thanks, for the preſent faithfulneſs, 'and plainneſs here and every where ma-'nifeſted, for God's glory, and the gene-'ral good of his people. Plain it is to 'me, that the *mixed communion* in churches

'of

'of which many (who conſider not the 'thing aright, as they ſhould) are too 'fond, is the very ſource from which 'ſprings that viſible corruption in moſt 'of the *congregational* churches, now in '*England*.

'I SHALL never be reconciled to that 'charity, which in pretence of peace, and 'moderation, opens the church's door, 'to church diſjointing principles. There 'is nothing more evident, to ſeeing and 'conſiderate minds, than that the ground 'which the *congregational* churches have 'loſt of late years, the *Anabaptiſts* have 'gained it, and the *congregational* churches 'may thank their *mixt communion* for it. 'The *Anabaptiſts* ſeem to outward appear-'ance at leaſt, to hug and embrace the '*congregational* churches, as ſome did the 'queen: but how near both come to the '*ivy*'s embracing the body of the *oak*, I 'leave unprejudiced men to determine. I 'hope I ſhall die in the judgment of a 'great divine, who ſaid, that *in eccleſia 'evangelica, recte conſtituta, Anabaptiſ-'mus nemine eſt tolerandus.* In a goſpel 'church, ſaith he, Anabaptiſm is by no 'means to be tolerated.

'How applicable to the preſent pur-'poſe, that ceremonial prohibition record-'ed in *Deut.* xxii. 9. is, I humbly leave 'to the ſerious conſideration of the *London* 'miniſters'. *Thou ſhalt not ſow thy vineyard with*

with divers ſeeds, leſt the fruit of thy ſeed, which thou haſt ſown, and the fruit of thy vineyard be defiled.

THUS we ſee, the reverend gentlemen of the *independent ſcheme* of religion, are of different minds, and behaviour towards the *Baptiſts*. One is not pleaſed with them for ſeparating; another, for not ſeparating, and even angry with his brethren, for not compelling them ſo to do; a third calumniates them, for cloſely adhering to what they believe in their conſciences is their duty, and what Chriſt has commanded them, and for which they have *ſuffered the loſs of all things*; and a great many of them, by the powers of this world, inſtigated thereto by cruel and unmerciful prieſts, have been paſſed from earth to heaven, in *fiery chariots*, and other *engines*; of whom, it may indeed be truly ſaid, *the world was not worthy*.

ALL parties profeſſing chriſtianity agree in this; that *baptiſm* is the initiating ordinance into the church of Chriſt [though there is ſuch a great variety of differences even amongſt the learned, reſpecting other points in divinity, that ſcarcely two of them are found univerſally to agree.] But men are ſo fond of their own way, that when *uppermoſt*, they will fix the *odious* term of *ſchiſmatick* on all the reſt. Thus the *Romaniſts* denominate the church of *England*, and all other *Proteſtants*, for renouncing

nouncing communion with them: the church of *England* turns the ſame upon the *Preſbyterians*: the *Preſbyterians* throw it upon the *Independents*: and the *independents* lay it at the door of the *Baptiſts*. But that the *Baptiſts* have enough in vindication of themſelves and their principles, and even from the conceſſions of the *Pædobaptiſts* themſelves, I ſhall endeavour to ſhew in another place; and only obſerve ſomething here, from Mr. *Baxter*, their noted adverſary; who ſpeaking of the full and proper ends, *why God inſtituted the ordinance of baptiſm*, 'ſays, the *aged* being, 1. The moſt fully capable ſubjects; '2. and the greater part of the world 'when *baptiſm* was inſtituted, who were 'to be partakers of it; 3. and the moſt 'excellent and eminent ſubjects; 4. and 'of whom ſcripture *fully* ſpeaks, and but 'darkly of *infants*: therefore it is moſt 'evident, that the full and proper ends, 'why God inſtituted the ordinance, is 'rather to be fetched from the *aged* than 'from *infants*.'

IF the gentlemen of the *Pædo-baptiſt* perſuaſion, chuſe to walk in this *dark* way, and ſo hard to find, let them not blame the *Baptiſts*, who chuſe to walk in the light; ſeeing our Saviour himſelf ſays, *he that walketh in the dark ſtumbleth*. Will any man in his right ſenſes count him a wiſe

[1] *Plain ſcripture proofs*, p. 301.

wiſe man, who chooſes untrodden paths, when the beaten road lyeth before him? Why then does Mr. *Neale* and others, fix *invidious* cenſures on the *Baptiſts*, when their champion Mr. *Baxter* confeſſes, that of *infants baptiſm* the ſcripture ſpeaketh *darkly*; but of *believers*, or the *aged*, that the ſcripture *fully* ſpeaketh? With what conſcience, either of duty to God, or comfort to the ſoul, can any chriſtian cleave to *infant baptiſm*, and deſpiſe the *baptiſm of believers*?

Mr. *Baxter* affirms,[1] that he has proved, that it is Chriſt's rule, that perſons ſhall be *baptized* without delay, when they are firſt *made* diſciples. 'If any, ſays he, 'ſhould be ſo impudent, as to ſay, it is 'not the meaning of Chriſt, that *baptiz-* 'ing ſhould immediately without delay 'follow *diſcipling*, they are confuted by 'the conſtant example of *ſcripture*. So 'that I dare ſay, that this will be out of 'doubt with all rational, conſiderate, im- 'partial chriſtians.' If this be ſo clear a truth, as proved by Mr. *Baxter*, then thoſe churches that ſhall admit *unbaptized* perſons into full communion, they depart from Chriſt's rule, and walk by their own. And conſequently all *odiums* unrepented of, fixed on the *Baptiſts*, for their cloſe adherence to Chriſt's rule, be they from what quarter ſoever, are unchriſtian, and reproveable;

[1] *Ibid.* p. 126.

reproveable; and if unrepented of, muſt be accounted for in the great and terrible day, when Chriſt ſhall appear, to reward every man according to his deeds.

Thomas Collier.

Mr. *Thomas Collier*, a man of great moderation and uſefulneſs; one who lived in thoſe times, when preaching the goſpel was attended with very ſevere trials. However, he diligently continued in his Maſter's ſervice, and ſuffered for his ſake. He was impriſoned at *Portſmouth*, but how long he continued there I do not find. The great ſucceſs that attended his miniſtry is repreſented by his *Preſbyterian* adverſaries, as doing much hurt in *Limington*, *Hampton*, *Waltham*, and all along the *Weſt* country. I find, that Gangrene author Mr. *Edwards*, calls him a great *ſectary*; and ſays, among many errors laid down by him, in his book called *Certain Queries*, he makes *baptizing* the children of the faithful, not only to be vain, but evil and ſinful. He has publiſhed two intercepted letters of his to his chriſtian friends, in which I find nothing worthy of contempt. They being ſhort, I ſhall here inſert them; and they may ſerve for an anſwer to all the impious clamour of that ſcurrilous author againſt ſo pious and uſeful a man.

To the Saints in the order and fellowſhip of the goſpel in Taunton,

Your dear brother, Thomas Collier, *deſireth the increaſe of grace, and peace from God the Father, and from our Lord* Jeſus Chriſt.

Dear brethren and ſiſters,

I HAVE not had an opportunity of writing unto you till now, altho' my ſpirit hath been up to the Lord for you continually. The Lord hath manifeſted his preſence with me exceedingly, in my journey. I deſire the Lord to raiſe your hearts in thankfulneſs. He hath gathered ſaints in *Pool* by me. *Fourteen* took up the *ordinance* at once; there is like to be a great work; and I confirmed the churches in other places. I am not yet got ſo far as *London*; but I ſhall, I expect to-morrow. Dearly beloved, my deſire and prayer to our father, on your behalf is, that you may live above, and then your ſouls ſhall not want comfort; and my exhortation to you is, to wait upon the Lord, in his own way, and not to look forth into the world; there is bread enough in your father's houſe; there he hath promiſed his preſence. Tho' you ſeem to want gifts, yet you ſhall not want the preſence of your father, your Jeſus, if you wait upon him.

The *unlimited power* of the *Preſbyterians* is denied them [an unpardonable fault to talk at that rate] of which you ſhall hear more ſhortly. I deſire to be remembred to all my friends with you, and at preſent reſt

Your dear brother in the faith and fellowſhip of the goſpel,

Gilford, Ap. 20, 1646. Thomas Collier.

I ſhall ſee you as ſpeedily as poſſibly I may.

To the Saints in the order and fellowſhip of the goſpel.

MY dear ones in the Lord Jeſus, I ſalute you, deſiring him who is our head and huſband, our life and liberty, our all and in all, to gather up our ſouls more abundantly into the glorious unity and fellowſhip of the ſon of God; that you may not live upon theſe lower things, which are but inſtruments to convey light and love unto us: I mean, even *ordinances*, or the like, which indeed are but as a ſhell without the kernel, further than we enjoy Chriſt in them. My dear ones, you are in my heart continually, and my deſire is to be with you as ſoon as poſſible I can, to impart ſome ſpiritual gifts unto you, and to enjoy fellowſhip in Jeſus Chriſt with you. But what is this? you are upon the heart of Chriſt; nay, en-

graven upon his hand, and ſhall be had in everlaſting remembrance before him. I am much in haſte at preſent, the poſt being coming forth of town, only I have ſent you theſe few lines, and two books here incloſed, as a remembrance of my love. I deſire to be remembred to all my dear friends with you, and at preſent reſt and remain

Your dear brother, in the faith and fellowſhip of the goſpel,

Lond. May 2, 1646. Thomas Collier.

Thomas Lamb.

Mr. *Thomas Lamb* was a zealous and popular preacher among the *Baptiſts*, during the tyranny of archbiſhop *Laud*; and at his inſtigation, was brought in chains from *Colcheſter*, the place of his nativity, to *London*, for not conforming to the eſtabliſhed church, and for preaching to a ſeparate congregation. He was brought before the court of *Star-chamber*, and called upon to confeſs, that he had adminiſtred the ſacrament of the Lord's-ſupper; which if he had confeſſed, he would have been *baniſhed*. But without either owning or denying, he pleaded, that a ſubject of *England* was under no obligation to bear witneſs againſt himſelf. His wife went often to the *Star-chamber-court*, while her huſband was confined, and in behalf of *eight* children, earneſtly ſolicited the archbiſhop

biſhop to let her huſband have his liberty, which it was in his power to procure. But he called to the people about him to take away that *troubleſome* woman. Mr. *Lamb* was in almoſt all the goals in and about *London*; always returning to his work of preaching, as ſoon as he got free from confinement, and was of ſuch couragious reſolution, as often to ſay, that the man was not fit to preach, who would not preach for God's ſake, tho' he were ſure to die for it as ſoon as he had done. He was made chaplain to a regiment in *Oliver*'s army, and died about the year 1672.

ONCE, when this Mr. *Lamb* was to *baptize* a woman in *Oldford* river, which place was then much frequented for that purpoſe; her huſband, a bitter enemy to the *Baptiſts*, brought a great ſtone under his coat, deſigning, as he afterwards confeſſed, to have thrown it at Mr. *Lamb*, while he ſtood in the river. But he was ſo much affected with the prayer he heard before the *baptizing*, that he dropped the ſtone, fell into tears, and was himſelf the *next perſon baptized*. There is a *quarto* book extant written by this Mr. *Lamb*, in the year 1656, and dedicated to his highneſs the *Protector*, intitled, *Abſolute freedom of ſin, by Chriſt's death for the world, as the object of faith, in oppoſition to conditional, ſet forth by Mr.* John Goodwin, *in his book intitled, Redemption redeemed,*

and the final perſeverance of the ſaints proceeding from election, by the grace of God alone, maintained, and ſweetly reconciled with the aforeſaid doctrine. And the great queſtion of God's eternal decree of reprobating the unbelieving world cleared from that odium caſt upon it by Mr. Goodwin. He wrote alſo a ſmall *octavo* pamphlet, intitled, *The fountain of free grace opened.* And a larger pamphlet in *quarto*, printed in the year 1642, intitled, *A treatiſe of particular predeſtination, wherein are anſwered, three letters, the firſt, tending to diſprove particular predeſtination: the ſecond, to ſhew the contradiction betwixt Chriſt's dying for all, and God's election of ſome: the third, to prove, that the ſoul doth not come from the parent, and conſequently that there is no original ſin.* In which pamphlet, in anſwer to theſe three letters, he labours the ſame argument, which runs thro' the whole aforementioned book againſt *Goodwin*, that is, *the reconciling of particular election, with univerſal redemption.*

I THINK it proper to obſerve, that there was in theſe times another *Thomas Lamb*, who, together with Mr. *William Allen*, left the *Baptiſts*, after they had for ſome time preached amongſt them, and became followers of Mr. *Baxter*, and afterwards *conformed* to the eſtabliſhed church. That this *Lamb*, who *conformed*, was not he of whom

whom I have given the aforegoing account, appears by the teſtimony of a perſon now living, deſcended from that firſt-mentioned Mr. *Lamb*, who well knew him for many years to the time of his death; and who abſolutely affirms, that he to the laſt continued a diſſenter, and a *Baptiſt*. And moreover, that the church of which he was paſtor, met in his own houſe, at the *Spital* near *Norton-falgate*; whereas Mr. *Baxter*'s *proſelyte* was, together with Mr. *Allen*, paſtor of a people, that met in *Lothbury*. And further the name of the wife, whoſe writing to Mr. *Baxter* was the immediate occaſion of her huſband's leaving the *Baptiſts*, was quite different from the name of the wife of Mr. *Lamb*, above deſcribed; and other circumſtances might be mentioned if needful.

'TIS indeed out of courſe to mention in this chapter perſons who never *ſuffered* on account of their miniſtry among the *Baptiſts*. However, the reader I hope, will pardon the digreſſion I here make, to vindicate the memory of a man of great reſolution and firmneſs, from that inſtability, which otherwiſe might ſeem to belong to his character. Mr. *Baxter*'s account of Mr. *William Allen*, and Mr. *Thomas Lamb* is as follows: '[1] There was, 'ſays he, two very ſober men in *London*, 'Mr. *Lamb*, and Mr. *Allen*, who were 'paſtors Thomas Lamb. William Allen.

[1] *Life*, part 2. p. 180.

'pastors of an *Anabaptist* seperated church. 'The wife of one of them, an extraordi-'nary intelligent woman, wrote me a 'letter, that her husband was in troubled 'thoughts, not about anabaptistry, but 'about separation upon that account; and 'that if I would write to him now, it 'might do him good. Which I did, 'and gave him many arguments to prove, 'that tho' he should continue in his opi-'nion against *infant baptism*, yet he ought 'not to make it a reason of denying com-'munion with his brethren of another 'mind. These arguments met with 'thoughts of his own, that tended the 'same way; and in conclusion he was 'satisfied. Afterwards the same woman 'persuaded me to try with Mr. *Allen* also, 'who in conclusion was satisfied, and they 'dissolved their church. When this was 'done, the men, being of extraordinary 'sincerity, and understanding, were very 'zealous for the reduction of their brethren 'of the *Anabaptists* way. And to that end, 'they had a meeting with divers of the 'most moderate pastors of the re-baptized 'churches, and they desired my proposals 'or terms on which we might hold peace 'and communion with them.——These 'two brethren at last cast off their *Anabap-'tistry* also; and are now more zealous 'than other men against independency

'and

'and ſeparation, by how much the more 'they ſmarted by it.'

IN another place, ſays Mr. *Baxter*, "Two 'old friends that I had a hand hereto-'fore in turning from *Anabaptiſtry* and 'ſeparation, Mr. *Thomas Lamb*, and Mr. '*William Allen*, that followed Mr. *John* '*Goodwin*, and afterwards became paſtors 'of an *Anabaptiſt* church,' tho' but *tradeſmen* [they were men of *underſtanding* before] 'fell on writing againſt ſeparation, 'more ſtrongly than any of the conform-'able clergy; but in ſenſe of their old 'error run now into the other extreme, 'eſpecially Mr. *Lamb*, and wrote againſt 'our gathering aſſemblies, and preaching 'when we are ſilenced.'

I TAKE the liberty further to obſerve, tho' I own it is not according to the ſtrict rules of order, to do it here, that there was in theſe times one; who, far from following the example of his brethrens conſtancy, deſerted in ſo ſhameful a manner, the cauſe he had undertaken to defend, that it muſt be extenſive charity, which can ſuppoſe, that he did it from conviction of conſcience; and tho' after his conformity, he returned again to his brethren, whom he had forſaken, yet he never wiped off that blot, which the love of this world had fixed upon him. I mean Mr. *Samuel Oates*, father of the famous, or rather infa- Samuel Oates.

mous

" *Life*, part 3. p. 180.

mous *Titus Oates*. He was miniſter of a *Baptiſt* church in *Lincolnſhire*, a popular preacher, and great diſputant, and probably the ſame who diſputed with Mr. *Sheffeild* in *Leiceſter-caſtle*; of which mention is made by Dr. *Calamy*. His words are theſe: ‘ [n] Mr. *Oates*, an *Anabaptiſt*, coming into ‘ the country, diſturbed ſeveral congrega- ‘ tions, and diſperſed publick challenges, ‘ to diſpute with any miniſter or miniſters, ‘ upon the point of *infant baptiſm*. Seve- ‘ ral juſtices of the peace ſent to Mr. *Shef- ‘ feild*, deſiring him to accept the challenge, ‘ and diſpute the point with him in *Leiceſ- ‘ ter-caſtle*. He yeilded to their deſire, ‘ and by agreement, Sir *Thomas Beaumont* ‘ was moderator. At the entrance of the ‘ diſpute, Mr. *Sheffeild* openly proteſted, ‘ that it was truth, and not victory, he ‘ was aiming at and purſuing; and that ‘ therefore, if he could not anſwer the ar- ‘ guments that ſhould be brought againſt ‘ him, or maintain the points he pretended ‘ to defend, againſt the oppoſition that ‘ ſhould be made againſt them, he would ‘ frankly acknowledge it before them. He ‘ deſired the ſame of Mr. *Oates*, who alſo ‘ agreed. The diſpute, ſays he, continu- ‘ ed *three* hours, and was managed with ‘ great fairneſs and temper. At length ‘ Mr. *Oates* was gravelled with an argu- ‘ ment, and yet loudly called on by the ‘ people

[n] *Account*, Vol. II. p. 421.

'people preſent, either to anſwer, or, ac-
'cording to his promiſe, to confeſs he
'could not. Whereupon he frankly
'confeſſed, that he could not at preſent
'anſwer it.'

AFTER the Reſtoration, he had a great place offered him by the duke of *York*, which temptation prevailed with him to conform. He had the living of *Haſtings*, in the county of *Suſſex*. But ſometime after, his conſcience ſmote him; he left his living, and returned to Mr. *Lamb*'s congregation, where he continued about *five* or *ſix* years, till his death.

BUT to return to thoſe who remained ſtedfaſt. Mr. *John Goſnold*, he was firſt a miniſter of the eſtabliſhed church, a man of great learning and piety. In the time of the civil wars, when men were upon ſearch after truth, and made the ſcriptures the ſtandard of their enquiries, he became convinced, that the *Baptiſts* were the *only* people, who cloſely adhered in faith and practice to the written word; and accordingly he joined himſelf to them. He was choſe paſtor of a congregation at *Barbican* in *London*, and was one of thoſe miniſters who ſubſcribed the *Apology* preſented to King *Charles* II. on occaſion of *Venner*'s conſpiracy. He was a pious practical preacher, of ſingular modeſty and moderation, unconcerned in the diſputes of the times, and much eſteemed and valued by men

John Goſnold.

men of note and dignity in the eſtabliſhed church; who, notwithſtanding the change of his opinion in the point of *baptiſm*, kept up a correſpondence with him. Particularly, he was intimate with Dr. *Tillotſon*, afterwards archbiſhop of *Canterbury*, and uſed to attend his week-day lecture. He was ſo popular in his preaching, as to draw after him people of all denominations. His audience, in a large building (which ſtill continues no inconſiderable place of worſhip, tho' eight or nine rooms have ſince been taken out of it, and the upper gallery ſo quite unoccupied) was uſually computed to be near *three thouſand*, and among them very often *ſix* or *ſeven* clergy men in their gowns, who ſat in a convenient place, under a large gallery, where they were ſeen by few. The great number of his auditors, and the figure which ſome of them made, was ſhortly after the fire of *London* the occaſion of an application from the officers of the pariſh of *Cripplegate*, in which his meeting ſtood, deſiring, that he would make a collection for the poor, who abounded in that pariſh, eſpecially after that dreadful fire. Accordingly he made a collection, amounting to upwards of *fifty* pounds, and the church voluntarily continued the collection for above *twenty* years after. He publiſhed a ſmall treatiſe, intitled, *The doctrine of baptiſms*;

baptiſms; and another concerning *the laying on of hands*.

Dr. *Calamy* ſays, ‘ [a] He was bred in ‘ the *Charterhouſe* ſchool, and in *Pembroke-hall* in *Cambridge*; and was afterwards ‘ chaplain to the lord *Grey*. He was a-gainſt *infant baptiſm*. He was deprived ‘ of his liberty of preaching, and forced ‘ to hide and ſkulk, tho' he was always ‘ peaceably minded, and never gave any ‘ diſturbance to the government. He had ‘ a great zeal againſt *ſocinianiſm*, making ‘ it much his buſineſs to expoſe the opini-‘ ons of ſuch as were that way given, ‘ and to keep his people from that infection. ‘ He was much reſpected by his flock. He ‘ is interred in the burying-ground near ‘ *Bunhil-fields*, where there is this inſcrip-‘ tion upon his Tomb-ſtone.

‘ HERE lyeth the body of Mr. *John Goſnold*, a faithful miniſter of the goſpel, ‘ who departed this life *October* the third ‘ 1678, and in the 53d year of his age.’

Mr. *John Bunyan*, he was born at *Elſton*, in the county of *Bedford*, of honeſt, but very poor parents. Yet they took care to give him that learning which was ſuitable to their condition, bringing him up to read and write. But ſo great was his natural depravity, and his proneneſs to all evil, that he quickly forgot both, being only *wiſe to do evil*, and became ſo noted for John Bunyan.

[a] *Continuation*, p. 77.

for his impiety, that he declared himself, that he was a *town-sinner*, and the very ringleader of all the youth that kept him company, in all manner of vice and ungodliness. His conversation with a poor religious man so affected him, that he betook himself to reading of the bible, which produced such an outward reformation, both in his words and life, as filled his neighbours with wonder and astonishment; and those that spake ill of him before, began now to praise and commend him, both to his face, and behind his back. Not long after this, he went to *Bedford*, where the religious conversation of some there, brought him to feel some unusual agitations in his heart, and to be conscious to himself, that his condition was not so good as he had thought it to be; so he began to make his condition known to those, whose religious discourse had been the occasion of his real conversion. These acquainted Mr. *Gifford*, the pastor of the *Baptist* church there, who invited him to his house. And about the year 1655, Mr. *Bunyan* was baptized, and admitted a member of the *Baptist* church at *Bedford*; who having had experience of the grace of God that was in him, and how eminently God had fitted him for the work of the ministry, soon gave him a call thereto. And after he had spent some time privately in the exercise of his gifts, he was solemnly set apart

part, by fasting and prayer, for the more publick preaching of the word of God; and very useful was he, in the hand of God, to the conversion of many. One remarkable instance, says the author of his life,* I cannot omit, and that is, 'That 'being to preach in a church, in a coun-'try village (before the restoration of king 'Charles) in *Cambridgeshire*, and the peo-'ple being gathered together in the church-'yard, a *Cambridge* scholar, and none of 'the sobereſt of them neither, enquired 'what the meaning of that concourse of 'people was, it being upon a week-day; 'and being told, that one *Bunyan* a *tinker* 'was to preach there, he gave a boy two-'pence to hold his horse, saying, he was 'resolved to hear the *tinker prate*; and so 'he went into the church to hear him. But 'God met him there, by his ministry, so 'that he came out much changed, and 'would by his good-will, hear none but 'the *tinker* for a long time after; he him-'self becoming a very eminent minister 'in that country afterwards.'

* p. 23.

THERE is a manuscript under Mr. *Bunyan*'s hand, giving an account of his *imprisonment*, and of the conferences he had with some of the clergy, and his examinations and pretended tryal, before the justices, at their *quarter-sessions*, held at *Bedford*, too much to be fully transcribed in this place, it begins thus:

The relation of my imprisonment, *in the month of* November, 1660.

WHEN by the good hand of my God, I had for *five* or *six* years together, without any interruption, freely preached the blessed gospel of our Lord Jesus Christ, and also had thro' his blessed grace, some encouragement by his blessing thereupon; the devil, that old enemy of man's salvation, took his opportunity to enflame the hearts of his vassals against me, insomuch, that at the last, I was laid wait for, by *warrant* of a Justice of the peace, and was taken and committed to prison. The relation thereof is as followeth.

UPON the twelfth of this instant *November* 1660, I was desired by some friends in the country, to come to preach at *Gamlel*, near *Harlington*, in *Bedfordshire*, to whom I made a promise, if the Lord permitted, to be with them at the time appointed.

HE was there (by virtue of a *warrant* granted by *Francis Wingate*, Esq; a Justice of the peace) apprehended; tho' he might have escaped their hands, having had previous notice of the *warrant* against him, by putting off their meeting. But he *encouraged himself in the Lord his God*, and after some deliberation *pro* and *con*, resolved not to put it off; and said, come be of good cheer, let

us not be daunted, our cauſe is good, we need not be aſhamed of it; to preach the word is ſo good a work, that we ſhall be well rewarded, if we ſuffer for it.

BEING *taken*, and had before juſtice *Wingate*, who enquired of the officers, what they did, where they met, and what they had with them; I tro' ſays Mr. *Bunyan* he meant, whether we had *armour* or not. But when he was told, they were only few, and met together to hear the word preached, and no ſigns of any thing elſe, he was at a ſtand; and after a few words with Mr. *Bunyan*, wiſhed him to get *ſureties*, or elſe he would ſend him to *goal*. The *ſureties* being ready, were called in, and told, if Mr. *Bunyan* preached, their bonds would be forfeited. Then ſaid Mr. *Bunyan*, I ſhall break them, for I ſhall not leave ſpeaking the word of God, even to counſel, comfort, exhort, and teach the people amongſt whom I come; and farther ſaid, he thought preaching to be a work, that had no hurt in it, but was rather worthy of commendation than blame.

WHILST his *mittimus* was making, and the juſtice withdrawn, Dr. *Lindale* began to taunt at him, with many reviling terms; but Mr. *Bunyan* ſo anſwered him, as ſoon put him to ſilence. The *mittimus* being made, he was committed to the officer, to be carried to the *goal* in *Bedford*. But as I was going, ſays Mr. *Bunyan*, two of

my brethren met with me by the way, and desired the officer to stay, supposing that they should prevail with the justice, thro' the favour of a pretended friend, to let me go at liberty: so we did stay, while they went to the justice. And after much discourse with him, it came to this; that if I would come to him again, and say, *some certain words*, I should be released; which, when they told me, I said, if the *words* were such, that might be said *with a good conscience*, I should, or else I should not. So, thro' their importunity, I went back again; but not believing I should be delivered: for I feared, their spirit was too full of opposition to the truth, to let me go, unless I should in something or other, *dishonour* my God, and *wound* my conscience. Wherefore as I went, I lift up my heart to God, for light and strength, to be kept, that I might not do any thing, that might either *dishonour* him, or wrong my own soul, or be a grief or discouragement to any, that was inclining towards Jesus Christ.

Mr. *Bunyan* being come back to the justice's, Mr. *Foster* of *Bedford*, with much seeming affection, said to him, How dost thou do, *John Bunyan*? who answered, that, blessed be God, he was well. Says Mr. *Foster*, if you will promise *to call the people no more together*, you shall have your liberty to go home; for my brother is very loth

loth to ſend you to *priſon*, if you will but be ruled. Much *pro* and *con*, was held between Mr. *Bunyan* and Mr. *Foſter*, about what was meant by *calling the people together*. And when he found Mr. *Bunyan* was at a point with him, and could not be moved, nor prevailed upon to leave preaching; he told the juſtice, that then he muſt ſend him away to priſon, and that he would do well, if he would preſent them all, that were the cauſe of his coming amongſt them to meetings. And verily, ſays Mr. *Bunyan*, as I was going forth of the doors, I had much ado, to forbear ſaying unto them, that *I carried the peace of God along with me*. But I held my peace; and, bleſſed be the Lord, I went away to *priſon* with God's comfort in my poor ſoul. After he had lain in the goal *five* or *ſix* days, means were attempted to procure his liberty by bondſmen; for ſo ran his *mittimus*, that he ſhould lie there till he could find *ſureties*, and had the promiſe of juſtice *Crumpton* at *Elſtow*. But he deſiring to ſee his *mittimus*, which ran to this purpoſe, that he went about to ſeveral conventicles in this country, to the great diſparagement of the government of the church of *England*, &c. upon which he ſaid, there might be ſomething more againſt him, than was expreſſed, and therefore he being but a young man, durſt not do it. This, ſays Mr. *Bunyan*, my goaler told me; and I was not at all daunt-

ed, but rather glad, and ſaw evidently that the Lord had heard me. For before I went down to the juſtice, I begg'd of of God, that if I might do more good, by being at liberty, than in priſon, that then I might be ſet at liberty; but if not, his will be done. I was not altogether without hopes, but that my impriſonment might be an awakening to the ſaints in the country. Therefore I could not tell well what to chuſe; only I in that manner did commit the thing to God. And verily, at my return, I did meet my God *ſweetly* in *priſon*, again comforting me, and ſatisfying me, that it was his will and mind, that I ſhould be there; none can expreſs what joy I had. For when I came back again to priſon, as I was muſing at the ſlender anſwer of the young juſtice; this word dropt in upon my heart with ſome life, *For he knew that for envy, they had delivered him.*

AFTER *ſeven* weeks impriſonment, he was brought to the *quarter-ſeſſions* held at *Bedford*; and the bill of *indictment* preferred againſt him was, *That he did deviliſhly, and perniciouſly, abſtain from coming to church to hear divine ſervice, and is a common upholder of ſeveral unlawful meetings and conventicles, to the great diſturbance, and diſtraction of the good ſubjects of this kingdom, contrary to the laws of our ſovereign Lord the King*, &c.

WHEN this was read, the clerk of the

ſeſſions ſaid unto him, What ſay you to this?

Mr. *Bunyan* replied, that as to the firſt part of it, he was a common frequenter of the church of God, a member of them over whom Chriſt is the head. Much time was ſpent in queſtions about the *Common-prayer*, &c. and juſtice *Keeling* in the end told him, he was not ſo well verſed in ſcripture, as to diſpute, and that they could not wait upon him any longer: but ſaid to him, Do you not confeſs the indictment? do you not?

SAYS Mr. *Bunyan*, not till now, I ſaw I was *indicted*. I ſaid, this I confeſs, we have had many meetings together, both to pray to God, and exhort one another; and we had the ſweet comforting preſence of the Lord amongſt us, for our encouragement, bleſſed be his name.

THEN ſaid juſtice *Keeling*, hear your judgment. You muſt go back again to *priſon*, and there lie for *three* months following; and at the three months end, if you do not ſubmit to go to church, to hear divine ſervice, and leave your preaching, you muſt be *baniſhed* the realm; and if, after ſuch a day as ſhall be appointed you to be gone, you ſhall be found in this realm, &c. or be found to come over again, without a ſpecial licence from the king, you muſt *ſtretch by the neck for it*, I tell you plainly; and ſo bid the goaler have him away. Mr.

Bunyan answered, as to this matter, he was at a point with him, for if he was out of prison to day, he would preach the gospel again to-morrow, by the help of God.

THUS, says Mr. *Bunyan*, I departed from them; and I can truly say, I bless the Lord Jesus Christ for it, that my heart was sweetly refreshed in the time of my examination, and also afterwards at my returning to prison; so that I found Christ's words more than bare trifles, where he saith, *I will give a mouth and wisdom, even such as all the adversaries shall not resist or gainsay; and that his peace no man can take from us.*

AFTER he had continued twelve weeks longer in prison, Mr. *Gab*, the clerk of the peace, went to admonish him, and demand of him *submission* to the church of *England*; a long conference was held between him and Mr. *Bunyan*, and, in the end, Mr. *Bunyan* told him, the law had provided two ways of obeying; the one was to do that which he in his conscience did believe he was bound to do *actively*; and where he could not obey *actively*, he was willing to lie down and suffer what they should do unto him.

AFTER I had, says Mr. *Bunyan*, received this sentence of *banishing* or *hanging* from them, just when the time drew nigh, in which I should have abjured, or done worse, came the time in which the king

king was to be crowned. Now, at the coronation of kings, there is usually a releasement of divers prisoners, by virtue of the king's coronation, in which privilege also, I should have had my share, but that they took me for a *convicted* person; and, therefore, unless I sued out a pardon, I could have no benefit thereby. Yet, forasmuch as the coronation proclamation did give liberty, from the day the king was crowned, to that day *twelve-month*, to sue my pardon out; therefore, tho' they would not let me out of prison, as they let out *thousands*, yet they could not meddle with me, as touching the execution of their sentence, because of the liberty afforded for the suing out of pardons; whereupon I continued in *prison* till the next assizes, 1661.

Now, at that *Assizes*, by reason I would not leave any possible means unattempted, that might be lawful, I did, by my wife, present a petition to the judges *three* times, that I might be heard, and that they would impartially take my case into consideration.

MUCH trouble did attend the poor woman, but without any success, his enemies being so prevalent, that he was kept a prisoner from *sessions* to *sessions*, and from one *assize* to *another*, without being permitted to appear before the judges to speak for himself. And thus he continued in

prison

priſon twelve years, for the teſtimony of a good conſcience. During which time, though he *laboured with his hands*, to miniſter to his own, and to his family's neceſſities, yet he wrote ſeveral excellent and uſeful treatiſes; particularly *The Holy City, Chriſtian Behaviour, the Reſurrection of the Dead, Grace abounding to the chief of Sinners*, and ſeveral others.

AFTER his enlargement, which was obtained by the means of that worthy prelate Dr. *Barlow*, biſhop of *Lincoln*, he made it a great part of his buſineſs, to viſit the ſaints of GOD abroad, paying his chriſtian acknowledgements to them; eſpecially ſuch who were a ſupport to him under his ſufferings, *preaching the Goſpel* wherever he came, and exhorting all, *not to be afraid or aſhamed of taking up the croſs of Chriſt, or to forſake the aſſembling of themſelves together*, tho' the laws were againſt it, as knowing that God ought to be obeyed before man.

HE was a man of a piercing judgment, and had a great inſight into things, as appeared in the reign of king *James* II. when *liberty of conſcience* was ſo unexpectedly given to diſſenters in general. He ſaw it was not out of kindneſs to them, and acknowledged, that *liberty of conſcience* was good, and was every man's birthright by a divine charter; but he could not believe it was then given out of a good end,

end, and that the *bright sunshine* of the present liberty, was but to introduce a *black cloud* of slavery upon them, when once the designs then laying, were ripe for execution; and therefore exhorted his congregation at *Bedford*, and others also, to make use of the *Ninevites* remedy, to avert the impending storm.

IT was his constant practice, when he had his liberty, to come up once a year to *London*, and to preach in several places there, but more particularly in *Southwark*, near the *Faulcon*; and his labours met with a general acceptance from all his numerous auditors.

THE last act of his life, was a *labour of love and charity*. A young gentleman, who was his neighbour, having fallen under the displeasure of his father, he desired Mr. *Bunyan* to be the instrument of making up the breach, which he both undertook, and happily effected. But in his return to *London*, being overtaken with excessive rains, and coming to his lodgings very wet, he fell sick of a *violent fever*, which, in *ten* days, put a period to his life. He died *August* 17, 1688, in the 59th year of his age. His works, which were many, are now collected, and published in two volumes in folio.

Thomas Grantham.

Mr. *Thomas Grantham*, a faithful and laborious minister of Christ. He began to seek the Lord very early, and publickly made

made a profeſſion of his faith, by being *baptized*, and joining himſelf to the *baptized* church, gathered at *Boſton* in *Lincolnſhire*, about the 19th year of his age. He waiting in the church of God, ſoon obtained favour of the Lord, to know his will, and alſo abilities to make the ſame known unto others. In the proſecution of this work, he had the honour to be made a *ſufferer* for the ſake of Chriſt and his cauſe, for he ſoon became the object of ſatan's hate; and, as a conſequence thereof, was thrown into *Lincoln* goal, where he well employed his time, and wrote the firſt tract, which bears the title of, *The Priſoner againſt the Prelate*, &c. This book contains the reaſons of *ſeparation* from the church of *England* as by law eſtabliſhed, as maintained by the *baptized* churches. The argument is cloſe and nervous, though writ in verſe, and contains about ten ſheets in ſmall *octavo*.

The confeſſion of faith, in the *appendix*, Vol. II. N° 4. was by him delivered into King *Charles* the IId's own hands. It was written in a time of great danger, and the deſigned brevity made way for too much ambiguity, inſomuch that the ſame much affected Mr. *Grantham*, which was the cauſe of his ſpeaking more fully on this ſubject, in his *Priſoner againſt the Prelate*, and ſubjoining the teſtimony of antiquity, for the better underſtanding of

each

each article, in his *Chriſtianiſmus Primitivus*, lib. 2. chap. 5. and more particularly in his *Sigh for Peace*, p. 104, *&c.*

THERE is extant, a manuſcript of Mr. *Grantham's*, intitled, *Chriſtianitas reſtaurata*, or *Chriſtianity reſtored*; by which it appears, that about the year 1644, there aroſe a reformed chriſtian church, in the *ſouth marſh* parts of *Lincolnſhire*, which endured great perſecution in their names, and ſubſtance, by unjuſt ſlanders and confiſcations; becauſe, in their *adminiſtration* of *baptiſm*, they rejected the *croſs*, and the *ſponſors*, tho', at the ſame time, they retained the *mode of ſprinkling*. But being a pious and holy people, and zealous in the ſervice of God, when further light appeared to them, they gladly adhered to it, and very readily ſet forward a reformation. But further reformations occaſioned ſome diſagreements, that, in the end, iſſued in ſuch diſunion, that in the year 1651, there were but four perſons who reſolved to keep cloſe to the *ſcripture rule*, reſpecting *baptiſm* by *immerſion*, upon the profeſſion of faith. Theſe (with the aſſiſtance of Mr. *Grantham*, who procured for them miniſters to preach to them publickly, whilſt himſelf exerciſed his own gifts among them privately) by the bleſſing of God, ſoon increaſed in number; and, in the year 1656, choſe Mr. *Grantham* to be their paſtor, tho' he was then but twenty

two

two years of age. Being thus ſettled in a church ſtate, they, like a very fruitful vineyard, grew and encreaſed very much, and ſent forth ſeveral miniſters to preach the goſpel; who, tho' they were reſpected by ſome, yet others uſed them very uncivilly, and in particular the clergy, who, by warrants, brought Mr. *Grantham*, and ſeveral others, before the magiſtrates; but having nothing to ſupport their accuſations againſt them, but *forged ſtories* and *lies*, the wiſdom of the magiſtrates ſoon perceived their innocency, and the malice of their perſecutors, and therefore ſet them all at liberty. And they went on chearfully, and publickly preaching the word, not only at *Halton*, but alſo in many other places, tho' they met with much rude treatment from the mobs, who would ſometimes, in a very uncivil manner, interrupt them in their diſcourſes, and ſometimes drag them out of doors and *ſtone them*; all which they bore with patience, and treated their rude adverſaries with modeſty and meekneſs. At length they obtained a grant of *Northolm-chapel*, where they remained ſome years preaching Chriſt, and bearing up his cauſe, thro' the frowns, ſcoffs, and jeers of their enemies, and had many ſeals to their miniſtry; in the number of which, was Mr. *John Watts*, a perſon very eminent, of honeſt repute, and of good note in thoſe parts; he was bred

John Watts.

bred up at the *university*, and becauſe he could not cloſe with the cuſtoms and ceremonies thereof, he obtained no dignity or preferment in the church; but in time became the paſtor of a *baptiſed* church, which met together in his own houſe.

AFTER the reſtauration, ſham plots were contrived, in order to enſnare and arraign them, but without effect. And Mr. *Radley*, who was a mortal enemy to the *Baptiſts*, by virtue of the *Bartholomew* act, went with an armed force to their meeting, with deſign to take them up; but the ſoldiers beholding their innocent deportment, the fury of them was turned aſide, and they went away diſmayed, to the great mortification of their leader. This *Radley*, tho' a gentlemen, when he had done all he could againſt the *Baptiſts*, grew very poor, became a bankrupt, and died of the plague at *London*. His wife was expoſed to great poverty, and his children thrown upon the town, to be maintained. Some of them were relieved by thoſe very *Baptiſts* whom their father had perſecuted. And, indeed, moſt of thoſe who were forward in oppoſing this church, were, by the providence of God, ſtrangely cut off, the effect of which was, that ſeveral, who would not be otherwiſe convinced, when they ſaw this, *gave glory to God*, and were *baptized*.

ABOUT the year 1662, Mr. *Grantham* was

was taken up, and carried before a magiſtrate, who bound him over to the *aſſizes* held for the county of *Lincoln*, and the *Baptiſts* were ſorely harraſſed, with the levies of 20*l. per* month for not going to the eſtabliſhed church. Whereupon this church reſolved by a petition to ſpread their caſe before the king, humbly imploring his grace and favour, and to be relieved from thoſe ſevere oppreſſions. Purſuant to this reſolution, they choſe two meſſengers, *viz.* Mr. *Thomas Grantham*, and Mr. *Joſeph Wright*, who being admitted into the king's preſence, declared their grievances to him, and preſented to him their *brief confeſſion, or declaration of faith, ſet forth by the baptized churches, to inform all men of their innocent belief, and practice*, anno 1661.

THE king received their petition, and the declaration of faith, treated the meſſengers very courteouſly, proteſted againſt the cruelty exerciſed on them by their enemies, and promiſed them, that they ſhould have their liberties, and accordingly ſet forth his declaration in their favour, the 26th of *December* following; and they who had been indicted for religion, were at the next *ſeſſions*, or *aſſizes*, acquitted in open court, to the ſhame and vexation of their enemies, who were upon the bench.

WHEN the *Conventicle act* took place, another perſecution, came upon the churches

churches, and ſoldiers were ſent to diſarm thoſe, that diſſented from the eſtabliſhed church. And tho' they could not find any arms in the poſſeſſion of the *Baptiſts*, yet they rifled their houſes, and took away their goods, and forced Mr. *Grantham*, Mr. *John Gree*, and ſeveral others, away from their wives and families, making them run along like *lacqueys* by their horſes ſides; nor would they tell them whither they deſigned to lead them, nor whether they ſhould be proſecuted by law, or puniſhed by force of arms. However, they were forced to go where the ſoldiers pleaſed, who dragged them from town to town; but night coming on, they put up at an inn, where they put their *priſoners* in a room not fit for entertainment, and ſo tied them up all night, that they could take no reſt; nor would the ſoldiers take any themſelves, but ſat up near them, damning and ſwearing, drinking and ſinging, making the place like a hell, to thoſe devout and pious ſouls; and when the morning came, they had them away to *Louth*, put them into the houſe of correction and afterwards had them before the committee, where inſtead of charging them with any crimes, they ſought by enſnaring queſtions, to pick up ſomething to accuſe them with; then tendred *oaths* to them, and aſked, if they would conform to the eſtabliſhed worſhip of the church of

England. And here, tho' many of the diſſenting *Pædo-baptiſts* turned, for fear of ſuffering; yet the *Baptiſts* had ſtrength and courage enough, to ſtand the tryal, and ſo *three* of them, *viz.* Mr. *Grantham*, Mr. *John Gree*, and Mr. *John Green*, were by ſtrict command ſent to *goal*, where they lay half a year. In which time the *aſſizes* came on, and their enemies prevented their being heard at that time; but afterwards they were brought before the juſtices, at the *quarter-ſeſſions*, where the bench refuſed to own them, or proceed to hear their cauſe. Upon which, the ſheriff ſaid, that as he had ſhewed them in open court, he was free from his charge, and ſo they were all ſet at liberty.

SOON after this, the enemies of Mr. *Grantham* attempted his ruin, by bringing an action againſt him, of *one hundred pounds*, under a pretence, that he with force of arms did beat, and uncivilly entreat, the wife of a certain perſon, and this for no other reaſon, but becauſe he had *baptized* her. But to the ſhame of his proſecutors, the cauſe at the next *aſſizes* was thrown out of court, as a *malicious* proſecution.

UPON his majeſty's *indulgence*, ſet forth by a declaration in *March* 1671, granting liberty to the diſſenters to meet and worſhip God according to the light of their conſciences, without reſtraint or diſturbance,

bance, provided their teachers were licenſed, their doors ſet open, and preached no ſedition; Mr. *Grantham*, with another meſſenger, was ſent by the *Baptiſts* in *Lincolnſhire*, to wait upon his majeſty, with an *humble addreſs, or remonſtrance*: In which, after praiſe to Almighty God, with thanks to his majeſty for the *indulgence* he was graciouſly pleaſed to grant them, of holding publick aſſemblies for the worſhip of God, they ſet forth, wherein they thought his royal declaration infringed that liberty, which as chriſtians they had a right to; and beſeeching him to leave them to the light of ſcripture, with reſpect to the exerciſe of thoſe ſpiritual gifts of prayer, and preaching in their aſſemblies, according to their abilities, for the edification of the church, where gifts are free; that they ſhould continue in this practice, till they obtain his permiſſion; aſſuring his majeſty, that no leſs liberty than the ſcriptures expreſs, would ſatisfy the church of God. And then they concluded with thanks to his majeſty for all his lenity; praying that God would magnify grace in his princely ſoul, that whilſt he reigned here on earth, he might excel in all true honour, and after this life enjoy a crown of immortality, and a throne of glory in heaven.

THE ſteadineſs, zeal, and piety of the *Baptiſts* in *Lincolnſhire*, created them ma-

ny enemies, who endeavoured to oppreſs them to the uttermoſt. They wrote in vindication of themſelves a ſmall piece that was never publiſhed, intitled, *The Baptiſts complaint againſt the perſecuting prieſts*, &c. This was drawn up by Mr. *Grantham*, and introduced thus:

ALTHO' we acknowledge ourſelves ſundry ways obliged to honour many of the learned of the church of *England*; yet ſeeing ſome of them are ſo evidently of a perſecuting ſpirit, as that they daily ſeek our utter ruin, both by perſecuting us themſelves, and by ſtirring up thoſe that are in authority to trouble us, by impriſonment and ſeizure of our goods, we are therefore conſtrained to exhibit this our juſt complaint; and the rather, becauſe we have faithfully endeavoured to obtain peace and brotherly concord with them, both by our friendly deportment, and by propoſing in a more publick manner, ſuch things in our *friendly epiſtle to the biſhops and miniſters of the church of* England, as alſo in our *Apology for the baptized believers*, as does, we truſt, ſufficiently evidence, that there is nothing more dear to us, than truth, and peace *with all that call on the name of our Lord Jeſus Chriſt*.

TO complain againſt any out of a peeviſh humour, or as murmuring at their proſperity, becauſe we cannot have our own wills, is a temper below a chriſtian. But

[z] *Manuſcript penes me.*

But to complain againſt malicious, debauched and cruel practices, is part of the work of thoſe, who are to bear a teſtimony for God. After *Job* had ſuffered many things from the *Chaldeans*, who ſpoiled him of his ſubſtance, he makes his moan thus: [a] *Even to day is my complaint bitter, my ſtroke is heavier than my groaning.* And the *Pſalmiſt* thus: [b] *I poured out my complaint before him, I ſhewed before him my trouble, there was no man that would know me, no man cared for my ſoul. In the way wherein I walked, have they privily laid a ſnare for me.* And *Job*, again, *As for me, is my complaint to man? And if it were ſo, why ſhould not my ſpirit be troubled?*

Now, our caſe being, as we believe, much like the caſe of theſe good men, we do alſo make our juſt complaint; that we live among thoſe, who by their place ſhould be men of peace and meekneſs, but are far otherwiſe, ſo haughty, a man can ſcarce tell how to ſpeak to them; and when we ſpeak of truth and peace, they are for war, bitterly calling us *damned phanaticks* and *hereticks*, even in their pulpits; only becauſe we diſſent from them in ſome things which the moſt learned confeſs have neither *precept* nor *precedent* in the word of God.

WE have born the unkind uſage of many of our countrymen, and of perſe-

[a] Job xxiii. 2. [b] *Pſalm* cxlii. 3, 4.

cuting prieſts in particular for more than *thirty* years. For in the time of *Cromwell*'s uſurpation, they did then hale us before the judgment ſeats, becauſe we could not worſhip God, after the will of their Lord Protector; for ſo they ſtiled him in their articles againſt us. And we had then our goods taken away, and never reſtored to this day.

AND leſt the reader ſhould here ſuppoſe we provoked theſe men, by witholding their dues; let him know, that we gave them their demands as well as any, and perhaps from better principles than ſome others. For we conſider, that when we either hire, or purchaſe land, the *tenth* is excepted, and ſo not ours. But yet, it is alſo to be conſidered, that they were not given to maintain men in drunkenneſs, lording, perſecuting and ruining ſuch as fear God, merely becauſe they diſſent from them in the things aforeſaid. Yet thus goes the buſineſs in theſe days; by which unreaſonable practices, they outdo the falſe prophets which were of old; for they prepared war againſt thoſe as did not put into their mouths; but theſe devour thoſe that labour to maintain them.

NOR ſhall we as yet make a particular rehearſal of the ſufferings of the *baptized* believers in this nation, having learned with *Jerome* to ſay, if at any time for the commandment of God, and the verity of faith,

faith, the prieſts, or falſe prophets, or fooliſh people, be angry with us, let us not eſteem or make any account of it, but let us keep the commandments of God; not thinking on our troubles which are preſent, but beholding the goodneſs to come. Let it ſuffice then, that we briefly touch, or reflect upon the things which have come upon us in [d] one county only, tho' we be but few in number, and generally poor men, becauſe there may be a more general account of theſe things tranſmitted to poſterity. And

1. WE have ſuſtained not leſs than the impriſonment of *one hundred* perſons, ſome by the writ *de capiendo*, others by the writ *qui tam:* ſome for hearing, others for preaching the word of God; not any man amongſt us being any ways concerned in plotting, or any miſdemeanor, againſt our lord the king; for which we give thanks to God, with prayer, that he may have a long and happy reign over us.

2. WE have born the tryal of no leſs than *three hundred* levies, ſome for 60, 40, 20, and 10 pounds, ſome for 2 pence *per* week, which by the often repetition of them, have weakened many poor men, and cauſed ſome to remove their habitations.

3. INDICTMENTS at the aſſizes, and ſeſſions, upon the *ſtatute* for 2 *pence per* week, and *twenty pound per* month; we

[d] *The county of* Lincoln.

have had the trial of not leſs than a *thouſand*, which has been no ſmall charge to thoſe who have been proſecuted there.

4. PRESENTMENTS, and excommunications in the commiſſary courts we have had ſome *hundreds*, to the great prejudice, as well as charge, of many of us; with many other particular vexations from private perſons, not here to be inſerted. And yet, we truſt, we may humbly uſe the words of the Pſalmiſt; *All this is come upon us, yet have we not forgotten thee; neither have we dealt deceitfully in thy covenant.*[c] But theſe things have contributed, in general, to our more full aſſurance that the truth is with us, in the things wherein we diſſent from thoſe who perſecute us. And in this holy confidence we hope to *paſs thro' the valley of the ſhadow of death*, if our God ſhall call us to it. For we believe, and are ſure, to perſecute is no mark of the true church, but to ſuffer perſecution is ſo; and that that religion is not worth profeſſing in a time of peace, which is not worth owning in the time of the greateſt trouble.

They obſerved that two ſtrange doctrines were ſpread abroad in their day, *viz.* That there was no ſuch thing as *paſſive obedience* for the cauſe of religion. That kings are ſo far *infallible*, as that what religion they eſtabliſh is the true worſhip of

[c] *Pſalm* xliv. 17, 18.

God

God in their dominions. Strange doctrines indeed! and the better to propagate them, they were thruſt into their *common almanacks*, and very much inlarged upon. To theſe doctrines they replied, that the *firſt* could not be true, becauſe it condemned the generation of the juſt in all ages, from righteous *Abel* to the preſent day; who, it is certain, did ſuffer all kinds of torment for the cauſe of religion, and committed themſelves therein to almighty God *in well-doing, as into the hands of a faithful Creator.* And alſo that it did condemn the Lord of life and glory himſelf, *who learned obedience by the things which he ſuffered.* And further that it did condemn the doctrine of the goſpel, which teacheth all chriſtians to ſuffer patiently, aſſuring the profeſſors of it, *that all that will live godly in Chriſt Jeſus, muſt ſuffer perſecution, and that they muſt thro' many tribulations enter into the kingdom of God.* Neither could the *ſecond* doctrine be true, ſay they, unleſs truth and falſehood be the ſame thing, when diverſified only in reſpect of place. For do not ſome kings eſtabliſh *heathen idolatry*, or the worſhip of falſe and many gods, ſome *Turciſm*, ſome *Popery*, and ſome the *Proteſtant* religion? are not theſe religions in many things palpably contradictory? And is it poſſible, for all theſe to be the true worſhip of God?

Sure,

Sure the very mention of ſuch doctrines as theſe, is a ſufficient confutation of them.

WHAT is here ſaid of the *Baptiſts* in *Lincolnſhire*, may very well be aſcribed to Mr. *Grantham*, as the perſon who greatly encouraged the churches under their ſufferings, and chiefly directed them in all their proceedings. He wrote, and publiſhed a book, intitled, *The Pædo-baptiſts apology for the baptized churches*, being certain extracts from their writings; by whoſe teſtimonies it appears, that the *Baptiſts mode* and *ſubject* of *baptiſm*, is the moſt ancient and apoſtolical; and that *infant baptiſm* is a novelty, and conſequently that the ſufferings the *Baptiſts* were under, were no leſs their glory, than the ſhame of their perſecutors. But the book I have not ſeen.

Henry D'anvers.

Mr. *Henry D'anvers*, a worthy man, of an unſpotted life and converſation, joint elder to a baptized congregation near *Aldgate*. He wrote a *treatiſe of baptiſm*, which ſo ſtirred up the *Pædo-baptiſts* againſt him, that he was obliged to write ſeveral replies to Mr. *Wills*, Mr. *Blinman*, and Mr. *Baxter* in defence thereof. The ſame was afterward well defended, by Mr. *Tombes*, Mr. *Hutchinſon*, and Mr. *Delaune*, againſt Mr. *Wills*, Mr. *Baxter*, Mr. *Whiſton*, and Mr. *Walker*.

THE undue, and uncomely reflections, the haughty, bitter, wrathful, and provoking

voking ſpirit that appears in the books of *Wills*, *Baxter*, &c. ſo unbecoming chriſtian candour, their holy profeſſion, or the nature of the ordinance treated of, are too groſs to be mentioned; and therefore I leave them, as unworthy of notice. Mr. *Wills* did appeal to the *Baptiſts*, and charge Mr. *D'anvers* with miſquoting his authors, perverting their ſenſe, and fathering upon them what they did not ſay. The *Baptiſts* examined his charge, went thro' all the particulars thereof, and returned an anſwer to Mr. *Wills*.

SIR, (ſay they,)

'WE have ſeriouſly conſidered your 'appeal againſt Mr. *D'anvers*; 'and have alſo heard, and carefully weigh-'ed the *defence* he makes thereto; and in 'order to give you an impartial judgment, 'as you call us to, have deſired ſome of 'our number diligently to examine the 'authors cited by you both. And tho' it 'appears to us, that Mr. *D'anvers* has 'earneſtly endeavoured an accommoda-'tion, in a more private and friendly 'manner, betwixt you and him, ſo to 'rectify miſtakes on any hand, which, 'had it been accepted of, might have ſaved 'this trouble; and that the method you 'have uſed in this *appeal* be unuſual, and 'unlike the pattern you ſeem to take; an 'appeal in theſe caſes being then only

'proper,

'proper, when the party appealed againſt 'appears to be contumacious, and ſtub-'born, as to reject and ſtand out againſt 'juſt conviction, and admonition; which 'we find not to be juſtly chargeable upon 'Mr. *D'anvers*; whether it be not your 'own overſight, we hope you will in time 'be ſenſible of; yet we ſay, we ſhall not 'inſiſt upon that conſideration. And, to 'give you and the world the ſatisfaction 'expected from us, ſome of us whoſe 'names are ſubſcribed, have examined 'the particulars you charge him with, 'and find ſome miſtakes and eſcapes on 'Mr. *D'anvers*'s ſide, which he ingenu-'ouſly acknowledges, and we hope, may 'be to your full ſatisfaction, as it cannot 'in juſtice but be to ours, ſince, as you 'ſeem to hint, a publick owning is what 'you expect.

'SOME of the particulars in your *ap-'peal* we find to be ſo trivial, and inſig-'nificant, that they deſerve not to be 'mentioned, and deem his anſwers return-'ed to them reſpectively, ſufficient to 'ſatisfy the reader. Others of your 'charges he traverſes, and joins iſſue with 'you, at the bar you have brought it to; 'and the moſt material of theſe, we now 'remark to you; ſo that what he acknow-'ledges, and what's inconſiderable, and 'what's here further examined, compre-'hends your whole *appeal*.'

THEY then proceed to the particulars; and having gone through them, conclude thus:

SIR,

'WE have given a true, and impartial repreſentation of the particulars, as we find them; being, as we conceive, the principal matters under our cognizance, omitting the leſs material; and do recommend them to your chriſtian conſideration, hoping that your ſerious review of them will diſcover them to be your errors. And as Mr. *D'anvers* has publickly owned what of miſtake he is convinced of in his *anſwer to your appeal*; ſo it is juſtly expected, you will alſo, according to your promiſe in the *preface* to your *appeal*, do the ſame in theſe particulars. And ſince your charges do not appear to be true, to the ſatisfaction of all impartial perſons; but, on the contrary, great miſtakes on your ſide; you will not, we hope, think it unjuſt, if we acquit him, and reflect the blame of the charge upon yourſelf, as you deſire, in caſe you be found in the error. The particulars Mr. *D'anvers* owns in his ſaid *anſwer to your appeal*, we bring not under our diſcuſion or cenſure, concluding it to be enough that he acknowledges them. And ſuch petty charges as he ſufficiently anſwers, and are indeed of little

'little weight, ſave to inhance the number 'of your particulars, as alſo things contro- 'verted, and only collateral to the grand 'propoſition in diſpute: As are thoſe things 'you call *ſtrange doctrines*, &c. we think 'do not ſo properly offer themſelves to 'our conſideration, and therefore we 'conclude, we may be excuſed, if we 'wave them. And laſtly, we propoſe, 'that if the return we give to your *appeal*, 'ſhould be deemed inſufficient by you, 'or ſhort in any thing, which we are not 'conſcious of, and that thereupon you 'take your ſelf concerned to appear in this 'controverſy, you would be perſuaded, 'that things may be tranſacted in an ami- 'cable and friendly way; which we hope 'may tend to our mutual ſatisfaction, in 'the clearing up of truth, and to cheriſh 'that love, that all that fear the Lord 'ſhould bear each other, tho' differing in 'ſome things, which is our very earneſt 'deſire; and to promote which, we ſhall 'endeavour to contribute the utmoſt we 'can. *London*, the 13th of the 5th 'month, 1675.

Hanſerd Knollys,	*William Kiffin*,
Daniel Dyke,	*John Goſnold*,
Henry Forty,	*Thomas Delaune.*

Mr. *D'anvers*, in the poſtſcript of this anſwer to Mr. *Wills*'s *appeal*, gives us a letter

letter ſent to him by a perſon of quality,* of known worth, ability and moderation, and is as followeth:

SIR,

'AS to Mr. *Baxter*'s peice (which ſo 'ſoon as I heard of, I forthwith 'ſent for) I have curſorily run over, eſpe-'cially that part thereof which more im-'mediately concerns yourſelf; and am 'ſorry to ſee ſo much rancour, and malice 'in the writings of one who hath had 'ſo great a name for religion and piety. 'But whither will not pride, paſſion, and 'an over-weaning opinion of a man's ſelf, 'carry thoſe who are overcome by them? 'When I firſt read your *treatiſe of baptiſm*, 'I hoped it would have occaſioned a 'ſerious, and full diſquiſition of that 'point. But whether, thro' the unhappy 'temper of your opponents, or what elſe 'I know not, I have been hitherto diſap-'pointed in my expectation; meeting in 'their writings with more of heat, paſ-'ſion and perſonal reflections, than of rea-'ſon, or a ſober inquiſition after truth.

'I AM not ſo well verſed in antiquity, 'as to ſay, when *infant baptiſm* firſt came 'in uſe amongſt chriſtians; but admire, 'a matter of fact only, as that is, ſhould 'be ſo difficult to be determined. But if 'it were not in all, or at leaſt the firſt,

* *But conceals his name.*

'and

'and purest ages of christianity, and some 'learned *Pædo-baptists* seem to grant it 'was not, it cannot be said to be of apo-'stolical tradition; the best plea, if true, 'I have yet heard for it, and therefore I 'could wish that point had been soberly 'and calmly debated. I must confess, I 'know not of any difference amongst pro-'fessors of more unhappy and pernicious 'consequence, than this of *Baptism*, in 'regard of that separation and division, it 'causes among learned, sincere and truely 'pious christians; for such I no ways 'doubt, but there are of both persuasions. 'But it is matter of greatest trouble and 'sorrow to me, to see with what uncharit-'able and unchristian spirits, some men 'manage this controversy, even to the re-'proach and scandal of religion; and this 'too, in a day, when our common suffer-'ings ought in prudence, if not for piety 'sake, to unite us, at least in brotherly 'love, and a christian walking together so 'far as we have attained, and in other 'things to a patient waiting for the reve-'lation of the mind of God to them that 'differ; who, in his good time, will, I 'doubt not, unite our affections, heal our 'breaches, and make us all but one sheep-'fold, under the great shepherd of the 'sheep, Christ Jesus. To whose guidance 'and protection I most heartily recommend 'you, and for the present remain, *&c.*

Mr.

Mr. *D'anvers* was governour of *Stafford*, and a juſtice of the peace, ſometime before *Oliver*'s uſurpation, and well beloved among the people. Here he firſt embraced the opinion of the *Baptiſts*, and was noted for one, that would take no bribes. He deſcended from honourable parents; his father being a gentleman, who had an eſtate of *four hundred* a year, made over to truſtees that it might not be claimed by the perſecutors of his time, and who was of the *fifth monarchy* principles, tho' he could not fall in with their practices. A proclamation was out againſt him, with a reward of *one hundred pounds* for his apprehenſion. At length he was taken and ſent to the tower. His lady having great friends at court, and they having nothing material to charge him with, he was let out upon bail, about the year 1675. He had been in ſome private meeting, where things had been concerted, in favour of the duke of *Monmouth*; which miſcarrying, he fled into *Holland*, and there died, about a year after the duke of *Monmouth* was beheaded.

Mr. *William Jeffery*, he was born about the year 1616. of pious parents, in the pariſh of *Penſhurſt*, and afterwards lived at *Bradbourn*, in *Seven-oaks*, in the county of *Kent*; where his brother *David*, and he, were the great ſupporters of a meeting, if not the founders of it. For in thoſe days, there was a congregation of *Baptiſts*,

about *Orpington*, which ſpread itſelf below the hill, and there increaſed very much, under the miniſtry of Mr. *Jeffery*. He was ordained paſtor of that church, then denominated the church of *Bradbourn*; which is the ſame that now meeteth at *Bedſells*-green, and thro' his unwearied diligence, many meetings were ſet up far and near, and a church was gathered about *Speldhurſt* and *Pembury*, which he ſettled in goſpel order, and ordained Mr. *John Care*, to be the elder thereof, which is the ſame that now meeteth at *Tunbridge-wells*. So that by his diligence, and ſeveral others who laboured for the good of ſouls, there were more than *twenty* particular congregations, gathered in the county of *Kent*; which, with but little variation remain to this day, and ſome of them very large congregations. The great work of this faithful labourer in the goſpel, and which he was very intent upon, was preaching and eſtabliſhing the foundation principles, of a viſible goſpel church, according to *Heb.* vi. 1, 2. without entring upon ſpeculative and controverted points in religion. He was very eminent in maintaining the general love of God, not only in convincing many, and eſtabliſhing the churches in the truth, but alſo in publick diſputations for the ſame. He was a ſucceſsful, vigorous, and unwearied promoter, and defender of the *Baptiſt intereſt*; one who

ſuffered

ſuffered much with great patience and pleaſure in his Maſter's cauſe; had ſeveral diſputations, not only with thoſe of the eſtabliſhment, but with the *Independents* and *Quakers*. Theſe laſt he laboured to undeceive, upon their firſt appearance. He with Mr. *Matthew Caffin*, joined iſſue with them at ſeveral places. He was much valued for his ſteady piety, and univerſal virtue. And when he had finiſhed the work, that the Lord had appointed for him, he died in a good old age, and was ſucceeded in his church by his ſon *John Jeffery*, who was choſen and ordained elder thereof.

He wrote a piece, intitled, *The whole faith of man; being the goſpel declared in plainneſs, as it is in Jeſus, and the way thereof, of old confirmed by divers ſigns, wonders, miracles, and gifts of the Holy Ghoſt.* The ſecond edition was printed in 1659.

Mr. *John Reeve*, all I can obtain concerning him is, that he was joint elder with Mr. *William Jeffery*. It happened, that the magiſtrates of *Seven-oaks*, ſent ſome officers to this congregation, meeting at *Bradbourn*; who took all the men from thence, of whom he might be one, and carried them up to town, and by an order, they were kept *priſoners* all the night. On the morrow, when the juſtices were met together, the priſoners were had before them,

John Reeve.

them, and examined; and after ſome little diſcourſe with them, were diſmiſſed. They all with one heart full of wonder and joy, returned from the place from whence they were carried, to return thanks to God, for this ſo unexpected a deliverance. And when they came to the place, to their great ſurprize and unexpreſſible joy, they found the women there, who had not departed from the houſe, but ſpent that evening, night and morning, in faſting and prayer to God on their behalf.

Henry Forty.

Mr. *Henry Forty*, he ſubſcribed the *Baptiſt* confeſſion of faith in 1651, and was paſtor of the church at *Abingdon*; a man of great piety; one, who long and faithfully ſerved Jeſus Chriſt, under many afflictions, great trials and ſufferings. He was an inſtrument in God's hand, for the converſion of his own father and mother, and many others. He lay *twelve* years in *priſon* at *Exeter*, for the teſtimony of a good conſcience; lived an unſpotted life, and died in the 67th year of his age, *Anno* 1692. His funeral ſermon was preached by Mr. *Benjamin Keach*, and printed with an *elegy* annexed. When Mr. *Jeſſey* died, and a difference aroſe in his church about *mixed* communion, the *Baptiſts* that were againſt it, fell in with Mr. *Forty*, then a member of that congregation. Upon Mr. *Forty*'s call to the church at *Abingdon*, his people joined with Mr. *Kiffin*'s congregation.

Mr. *Thomas Wilcox*, elder of a ſmall congregation, which met before the *ſickneſs*, at his houſe in *Cannon-ſtreet*, afterwards, at the *Three-cranes*, in the *Borough* of *Southwark*. He was *two* or *three* times put into *Newgate* for *Nonconformity*, and ſuffered very much. He writ a ſmall piece, which was printed before the *Fire of London*, intitled, *A drop of honey from the rock Chriſt*. A peice that was very well eſteemed, and has done much good, and been oft reprinted. He was born in the month of *Auguſt* 1622, at *Linden*, in the county of *Rutland*, and died *May* 17th, 1687, in the 64th year of his age. He was a moderate man, and of catholick principles, well beloved by all denominations, and frequently preached among the *Preſbyterians* and *Independents*. He left a widow and *three* children. Thomas Wilcox.

Mr. *Iſaac Lamb*, was ſon of that *Thomas Lamb*, before mentioned, who ſuffered ſo ſeverely under archbiſhop *Laud*, and the court of *Star-chamber*. He was born at *Colcheſter*, about the year 1630; and for ſome time waited on his father, in *Cromwell*'s army. From his youth, he diſcovered an affection to ſerious religion, and took delight in converſing with the ſcriptures. And having made a greater progreſs in that ſtudy, than was uſual at his years, and moreover by the gravity of his aſpect, and ſerioufneſs of his behaviour, Iſaac Lamb.

ſeeming to be much older than he really was; he was in *Oliver*'s time, made chaplain of the *Conſtant Warwick*, a man of war, at 16 years of age. He often preached before admiral *Blake*; and once before him, and admiral *Pen*, and another admiral together; having an agreeable manner of delivering ſerious things. He baptized *ſix* of the ſhip's company, in an arm of the ſea.

AFTER having been not leſs than *twenty* times, on different occaſions, upon the *French* ſhore, ſometimes in *Spain*, and ſometimes at other places; he came home from *Holland*, in the ſame fleet which brought in king *Charles* II. in the year 1660, and was ſoon ſtripped of all he had, for want of *conforming*; beſides loſing the benefit of *one hundred per annum*, which was offered him, and *two hundred pound*, which was ſome way or other due upon that living, and ready to be paid to the next incumbent. As a reaſon of his refuſal, he alledged, that he could not *ſprinkle* the children of the pariſh. To which he was anſwered, that another ſhould be got to do it for him; but he would not accept it.

HE became paſtor of a church in *Eaſt-ſmithfield*; which by his popularity increaſing very much, a place was built for him in *Virginia-ſtreet*, near *Ratcliff-highway*; where he had ſometimes *three hundred* com-

communicants, beſides a numerous auditory. The place was often diſturbed in king *Charles*'s time, by officers and ſoldiers. Once, while he was preaching, one came with his party, and commanded him to be ſilent. To which he anſwered in the words of the apoſtles, [f] *Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye.* Upon which the officer and his people went away. Another time, *ſeven* juſtices, (among whom were Sir *William Smith*, and juſtice *Bury* and *Brown*) came in their coaches, with a *poſſe* of people to break up the meeting, pulpit, pews and windows, as they had done before, by the meeting of Mr. *Hercules Collins*, in the neighbourhood. But Mr. *Lamb* having notice beforehand, by the advice of a friend, removed every thing, except ſome looſe forms; ſo that when they came, they were diſappointed. Upon which, one of the juſtices ſaid, his name ought to have been *Fox*, and not *Lamb*. He died the 20th of *Auguſt*, 1691; a man of ſweet temper, exemplary converſation, and great uſefulneſs.

Mr. *George Hammon*, paſtor of a people at *Biddenden* in the county of *Kent*. He was a very eminent and remarkable man, for vindicating what he judged to be truth, on all occaſions; and was very George Hammon.

[f] Act iv. 19.

much perſecuted on that account. He died at *Haſeldens-wood*, in the pariſh of *Cranbrook*. The following books were publiſhed by him.

1. A diſcovery of the latitude of the loſs of the earthly paradiſe, by original ſin; occaſioned by a diſputation between Mr. *Matthias Rutton*, and himſelf, 1655.

2. SION's redemption diſcovered, 1655.

3. SION's redemption, and original ſin vindicated; being an anſwer to Mr. *Hezekiah Holland*, 1658.

4. ANNOTATIONS on the 9th chapter to the *Romans*.

5. SION's redemption, redeemed.

6. TRUTH and innocency prevailing againſt error and inſolency; in anſwer to Mr. *Holland*'s book, intitled, *Truth's conflict with error*.

7. THE good ancient laws and ſtatutes of king *Jeſus*, occaſioned by a conference between himſelf and Mr. *Simon Hendon*, and his ſon *John*, *June* 3, 1658.

Richard Hobbs.

Mr. *Richard Hobbs*, paſtor of a congregation at *Dover* in the county of *Kent*, a worthy pious good man, who *ſuffered much* for his religion. When a *priſoner* at *Dover*, his piety and ſeriouſneſs procured him liberty now and then, to go from his *priſon*, Lord's-days excepted. But upon his writing a letter to Dr. *Hind*, the doctor inſtead of returning an anſwer, went to the magiſtrates and ſtirred them

up

up againſt him, who in a great rage ſent the goal-keeper to fetch him from his houſe, with a charge to grant him no more liberty. Upon this, the good man made this obſervation. [g] Now conſider, ſays he, how like theſe proceedings are to their proceedings beyond the ſeas, at *Rome*, where, if any do but queſtion the truth of their worſhip, its an *hundred* to *one* if they have not the *inquiſition* for their pains. And doubtleſs, adds he, ſuch kind of proceedings, do ſound more like the *Pope's anathemas*, than in the leaſt ſavour of a *proteſtant* ſpirit.

THE letter he wrote to the doctor, which, for want of better arguments, was anſwered as aforeſaid, is as followeth:

SIR,

'HAVING waited ſome time, in 'expectation of Mr. *Carlile*'s mak-'ing good his promiſe to me, at my *com-'mitment* to *priſon*, which was to bring 'us together, that ſo we might have ſome 'conference about ſome points in religion 'wherein we differ; and finding a delay 'in the performance thereof, I do hereby 'take liberty, to propoſe *two queries* to 'you, grounded on the holy ſcriptures. 'And if I do err therein, I hope by your 'learned reſolves, in anſwering them, I 'ſhall receive further information therein:

[g] *Manuſcript penes me.*

'knowing

'knowing that you ought, as to your 'place and profeſſion, to be an *inſtructor* 'of *babes*, and a guide to the erring per-'ſon, and ſuch as may be out of the way.

'QUERY 1. Whether your *fundamen-'tal* principle (or *ſacrament*, as you call 'it) namely *Baptiſm* (by the which you 'ſay, the ſubject is made, a member of 'Chriſt's church, and an heir of the king-'dom of heaven) be not diſſonant to the 'ſcriptures of truth, in the *adminiſtrator*, 'ſubject, and *adminiſtration*?

'1. IN the *adminiſtrator*, becauſe I read 'in the ſcriptures, that the true miniſtry, 'or *adminiſtrators* of the ordinance of 'Chriſt, were made miniſters by Chriſt, 'viz. [h] They were virtually called to that 'work, as they were [i] *gifted by the ſpirit 'of Chriſt*, and ſo were able miniſters, not 'of *ſet forms* of ſervice, but of the *ſpirit*, '[k] and new teſtament; who, as they *had 'freely received, did freely give* alſo; in 'converſation, holy, harmleſs, no ſtrik-'ers or *perſecutors*, no lovers of [l] wine, or 'filthy lucre, but ſober, chaſte, and of 'good behaviour; [m] *not lording it over the 'heritage of God, but examples to the flock, 'by their ſingular pious converſation.*

'2. IN the *ſubject*, becauſe in the ſcrip-'ture, *repentance* and *faith* is required of 'the *ſubject*, in order to *Baptiſm*; the

[h] 2 Cor. iii. 6. [i] Gal. i. 1. [k] Matth. x. 8.
[l] Tit. i. 7, 8. [m] 1 Pet. v. 2, 3.

'which

'which is no way applicable to *infants*.
'[n] And as there is *no* command or *example*
'in ſcripture for [o] *baptizing infants*, as I
'can find; ſo the true miniſtry were
'wont to *baptize* ſuch, as were *penitent*
'and *believing* perſons.

'3. IN the *adminiſtration*, becauſe I
'find in the ſcriptures, the true miniſtry
'were wont to [p] *dip*, *plunge*, or *bury* the
'*ſubject* in water, and ſo the greek word
'*baptizo*, [q] and *mergo*, *immergo*, doth ſig-
'nify, as many of the unprejudiced learn-
'ed have ingenuouſly confeſſed.

'QUERY II. Whether by your *forcing*,
'and receiving all into your church, mak-
'ing them communicants, howſoever ſin-
'ful and impious otherwiſe they be; you
'do not thereby pervert the goſpel, and
'overthrow the way of the new covenant,
'and ſo give many pious and conſcientious
'men juſt ground to queſtion the authen-
'tickneſs of your worſhip?

'THE ground of this query ariſeth
'hence.

'1. BECAUSE the goſpel itſelf is glad-
'tidings, peace, and ſalvation to all men;
'and is always tendred in love and meek-
'neſs, with gentle perſuaſions, *forcing*
'none to embrace it; any otherwiſe, than
'by manifeſting its own glory, vertue
'and power, to the conſcience: whereas,

[n] Acts viii. 12. [o] Heb. xi. 6.
[p] Acts viii. 38. [q] Rom. vi. 4.

'the

'the contrary brings ſad tidings, perſecu-
'tion, adverſity and deſolation, as many
'at this day do witneſs.

'2. BECAUSE, as the new covenant
'containeth ſpiritual and celeſtial promiſes;
'ſo the conditions of the covenant are
'ſuch, that none but penitent, believing
'and regenerate perſons, can be heirs of
'thoſe promiſes in whoſe heart God hath
'put his law, and writ them in their in-
'ward parts; ſuch only to be the chil-
'dren of the promiſe, which are counted
'for the ſeed, and are the church, in the
'ſtate of the covenant, and not the chil-
'dren of the fleſh, or the impious and rude
'multitude.

From him, that deſires nothing more than the knowledge of God and his ways,

Richard Hobbs.

Charles Maria Duveil.

Charles Maria Duveil, D. D. He was a *Jew* by birth, and proſelyted to the church of *Rome:* afterwards he embraced the *Proteſtant* religion, in the year 1677, and was received into the church of *England*. They gladly embraced a man of ſuch great learning and piety, as appears by the teſtimonials under the hands of ſome of the biſhops and moſt eminent divines of that church. He was ſupported by ſeveral of the dignified clergy, and encouraged to go on in his *literal expoſitions of the holy ſcriptures*.

While

While he was employed in this work, he became convinced, that there was *no foundation* for *infants baptiſm*, either in the holy ſcriptures, or writings of the firſt fathers; and that *ſprinkling* could not be *baptiſm*: and being free from thoſe prejudices he formerly lay under, reſolving to embrace whatever he found to be the truth, was thereupon *baptized*. He accepted the care of a ſmall *Baptiſt* church, which met in *Grace-church-ſtreet*, whoſe former miniſter renounced his religion thro' fear of perſecution, and ſoon after deſtroyed himſelf in the greateſt horrour. When he had found the truth himſelf, he was deſirous to help others to do ſo too, and endeavoured to recommend it to them. Therefore he wrote his *expoſition on the Acts of the Apoſtles* in Engliſh; where he fully proved, and vindicated the *principles* and *practice* he had embraced.

He was not a popular preacher, becauſe he ſpoke *Engliſh* very brokenly. After he embraced the opinion of the *Baptiſts*, he practiſed *phyſick* for his maintenance, and was very ſkilful therein. The reverend Mr. *Sharp* declared, that he had received great benefit by him, when in a very dangerous condition. I ſhall give a more particular account of him in another place.

Mr. *Edward Morecock*, was elder of the *Baptiſt church* at *Chatham*, in the county of *Kent*. He was born in *January*, 1626,

1626. and died in *August*, 1693. He had been in *Oliver*'s time, a captain of a man of war, and in an engagement was ſhot thro' the body with a muſquet-ball. By his great ſkill in fiſhing up ſhipwrecks, he made a handſome proviſion for his family. After the *Dutch* war, in 1672, being well rewarded for the ſervice he did that way, upon the ſhips ſunk in the river *Medway*, upon which *Chatham* ſtands; for the *Dutch* ſhips in that war, had come ſo cloſe, as to throw many of their ſhot into the town, one of which was found in captain *Morecock*'s garden; he might afterwards have made a much greater advantage to himſelf, if he would have accepted an invitation to weigh ſome wrecks, which were out at ſea; but he would not ſo far leave the *paſtoral care*, which he had then undertaken, as that employment would have obliged him to do.

BEING a man of ſome figure, and influence, and of great zeal, and firmneſs, he was, in the latter end of king *Charles*'s reign, haraſſed by frequent *warrants* for ſeizing body and goods, on account of his *non-conformity*; but by his unblameable and obliging behaviour, he had gained ſo much eſteem and affection, and particularly among the gentlemen in his neighbourhood, that whenever any *warrant* was iſſued for ſeizing his perſon, one of the juſtices would privately ſend his ſervant to

give

him notice, before the officers could come to execute it; whereupon he usually retired to the house of one of his daughters in *Essex*. He was however *fined monthly* for not going to church, till he was exchequered for the sum of *eight hundred pounds*; his house often plundered, his goods seized, and carried off. To secure the substance of his estate for a numerous family, of near *twenty* children, he made it over to an intimate friend, who, after the danger was past, was so just as to restore it. One of the *informers* against him, *Hinton* by name, used often to threaten, that he would have him laid in a *prison*, and get possess'd of the best furniture of his house; and was so rash, as to promise to give it to a *lewd woman*, who attended him: But thro' the good providence of God, Mr. *Morecock* always escaped that *imprisonment* which many of his brethren suffered; and going one day to visit some of them in *Rochester* goal, he saw this *Hinton* there confined; upon which he only said to him, friend, I see you are go thither before me. This *informer* afterwards died miserably, the flesh rotting from his bones.

UPON king *James*'s accession, captain *Morecock* was very much courted, known to be a leading man among the dissenters; particular the lord *Roper*, a *papist*, offered him, in the king's name, any thing that he

would accept; but he absolutely refused to take any commission whatever under king *James*, giving to his friends this reason for his refusal; that the favours offered by him to dissenters, were designed only to draw them into a snare. His firmness was the occasion of a design against his life; for *two witnesses* were procured to swear against him, that he had been an officer in *Monmouth's* army, in the *West* of *England*: But he proved, by unexceptionable evidence, that at the time when he was pretended to be in that army, he was in another place.

Samuel Taverner.

Mr. *Samuel Taverner*, a man of great note for his piety and usefulness, was born at *Rumford*, in the county of *Essex*, in the month of *July*, *anno* 1621. About the year 1643, he was made captain of a troop of horse; and on the 10th of *February*, 1653, he received a commission from *Oliver Cromwel*, the lord protector, by which he was made governour of *Deal-castle*. While in this station, he conversed much with Mr. *Prescot* of *Guston*, pastor of the church at *Dover*, and embracing the principles of the *Baptists*, was *baptized* at *Sandwich* on the 13th of *April*, in the year 1663. in all probability, by the said Mr. *Prescot*. He was ordained elder of the church of *Dover*, *October* 13, 1681. He *suffered* much for his *non-conformity*; was frequently taken from his meeting-house

house when preaching, and had before the magistrates, where he zealously bore a testimony for the truth he professed. In *November*, 1682, his *persecutors* came with a false *warrant*, and seized all that he had, carrying away his shop-goods, and as much of his houshold-goods, as they deemed worth their removing; and even confessed that they had so much, that they knew not what to do with them. He was *once* sent to *prison*, but his great interest at court, soon procured his liberty; and then he went to *London*, where he continued preaching, as often and publickly as the circumstances of the times would permit him. He lived till the year 1696, and then left this life for a better, on the 4th of *August*, in the 75th year of his age.

Thomas Plant.

Mr. *Thomas Plant*: He was elder of the congregation in *Barbican*, and succeeded Mr. *John Gosnold*. I find him joined with Mr. *Benjamin Dennis*, in the publication of the *narrative of the life and deplorable end of* Mr. John Child. His popularity in preaching, excited so much of the rage of his *persecutors* against him, that he had once *nine* warrants out against him at a time; but he was so beloved in the parish, that all the constables who had the *warrants*, sent him private notice to get away. His meeting, however, was disturbed, and the pulpit and forms broke

to pieces, by orders from the lord *Bridgwater*, whose house then stood where *Bridgwater-square* now is, in the neighbourhood of *Barbican*; but was, not long after, burnt down to the ground, and several of his children, and his *gentleman*, who used to go in his name, and disturb the meetings, *burnt* in it. Mr. *Plant* was forced to go in such disguises along the street, that many of the people of the church, to which he was pastor, did not know him when they met him.

William Pardoe.

Mr. *William Pardoe*, a worthy, humble, self-denying preacher, and a great *sufferer* for his religion; a very useful man, and blessed with great success in his ministerial work. He lived mostly about *Worcester*, was sometimes in *Leicestershire*, sometimes in *Yorkshire*; and wrote some part of his *Bethania's Walks*, in *Worcester* prison, and some part of it in *Leicester* prison. He died in *August*, 1692.

John Denne.

Mr. *John Denne*, was son of the famous *Henry Denne*, mentioned in my former volume. In this he differed from his father; that he followed the opinion of the *Remonstrants*, with regard to the doctrine of *universal redemption*; but was like him in his zeal for what he believed to be the mind of Christ. His ministry was chiefly in the counties of *Huntingdon* and *Cambridge*. And to those to whom he had ministred in those counties, he dedicated, in 1699, a discourse of his, intitled, *Glad*

Tidings

Tidings of Peace: Wherein is manifested, grace, mercy, and peace, from God the Father, thro' Jesus Christ, to all mankind, in a *sermon*, preached upon *Acts* x. 36. which *sermon* he signifies, had lain concealed many years, by reason of the violent opposition which some had made against printing of it. I do not find he suffered any other persecution, than that he was *once fined* for preaching.

Manassah King.

Mr. *Manassah King*, of *Coventry*, a very eminent and worthy minister, who *suffered* much for his *non-conformity*. He was some time a preacher in *Leicestershire*, but many years at *Coventry*, and his name is still precious there. Once an *alderman*, who was a justice of the peace at *Coventry*, upon his commitment to prison, asked him, *if he saw the cross*, he answered he did; then said the *alderman* to him, look at it now, for you shall *never see it again*. He lived, not only to see the *cross* again, but also the *death* of that severe justice; for he lived to a considerable age, died, and was buried at *Coventry*, in the beginning of the reign of king *William* III. of glorious memory.

Jonathan Jennings.

Mr. *Jonathan Jennings*, a very able preacher, and who, first and last, suffered *twelve years* imprisonment. When preaching on a Lord's-day, between morning and afternoon sermon, at Mr. *Loveday*'s meeting-house, in *Looking-glass alley*, *Eastsmithfield*, the officers came, and set a guard

at each door: Mr. *Jennings* escaping in the crowd, they greatly abused the people, striking them with their staves, took the names of several, and carried about *seventy* before justice *Smith* of *Stepney*. About *fifty* of them made it up with the *officers* and *informers*, and the rest were committed to *New-prison*, where they were used so barbarously, that some of them died there, being crouded together, and forced to lie upon the ground. This did not suffice; they removed the *felons* out of a nasty hole, and put them therein; till, at length, they were obliged to pay *three pound* a week for *two* rooms, and liberty to have their own beds. Thus they continued prisoners near *four months*, and, in the end, were fined each *ten marks*.

Joseph Wright.

Mr. *Joseph Wright*. He was born in the year 1623, and bred at the *university*; a man of great learning and piety, and practised *physick*. He was a prisoner *twenty years* in *Maidstone* goal; a very serious and diligent preacher, and promoted the interest of the *Baptists* very much. He lived to the age of *eighty* years, and died at *Maidstone* about the year 1703.

Matthew Caffin.

Mr. *Matthew Caffin*, a worthy minister, of great learning, piety, and usefulness; a great disputant, and one that suffered much for his opinions. He was *five* times committed to *prison*; the first, to that of *Newgate*, being apprehended at *London*, where he

he lay till many, who were impriſoned with him died, and he himſelf narrowly eſcaped. I am not certain; but ſome of his friends do hold, that this impriſonment was upon the *act againſt unordained preachers*, which took place in the year 1645. The other times of his impriſonment were either in *Maidſtone* or *Horſham* goal; for in both places he had his lot of oppreſſion, and confinement; and, in all probability, muſt have been long a priſoner in the goal of his own town, *viz. Horſham*, had not Sir *James Moreton*, his landlord, interceded for him, and procured his diſcharge. Beſides his impriſonments, he had the fatigue of ſeveral proſecutions, upon the *conventicle act*. One *Buſhel*, of *Darking*, in *Surrey*, a wicked and abandoned fellow, informed againſt him; upon which he was fined *twenty pounds*; and the meeting-houſe at *Broad-bridge heath*, where he preached, in the like ſum. This wicked informer, with more of his accomplices, drove away his cattle; and had not money been ſent after them to redeem them, all would have been loſt. Many of his hearers were fined *five ſhillings* each, and diſtreſs made upon their goods for payment. But notwithſtanding his many loſſes and ſufferings, by the bleſſing of God on his induſtry, diligence, and frugality, he always lived in reputation, ſupported a large family, ſettled his chil-

children in the world, and had the comfort of ſeeing them walking in the ſame truths, which he himſelf profeſſed and taught. I ſhall give a farther account of him in another place.

John Eccles. Mr. *John Eccles*. He was paſtor of a congregation at *Bromiſgrove*, in the county of *Worceſter*; and preached the goſpel there and at *Coventry*, near ſixty years. He *ſuffered* much for his *non-conformity*; was taken preaching, and greatly abuſed, and put into a dungeon in *Worceſter* goal. But God raiſed him up a friend, Mr. *Swift*, one of the members of parliament for the county of *Worceſter*, who became bound for him in a bond of *one thouſand pounds*, and ſo procured his liberty. He was a man of worth, and given much to hoſpitality; but having a large family, and *ſuffering* much *perſecution*, he was in the end reduced to great poverty; the which he bore in a very chearful manner. The latter part of his life was ſpent at *Coventry*, where he died *January* 26, anno 1711, in the 76th year of his age.

Richard Farmer. Mr. *Richard Farmer*, in *Leiceſterſhire*. He was miniſter of a congregation of *Baptiſts* at *Kilbey*; had a ſmall eſtate to live upon; was a very affecting preacher, and frequently preached among the *Independents*. He ſtudied hard, and increaſed in knowledge very faſt. The calamity of the times brought much trouble upon him, ſo

ſo that he ſuffered greatly for his religion. Diſtreſs was made, by virtue of a juſtice of peace's warrant, upon his goods; and they took from him, in one year, to the value of *one hundred and ten pounds*. One of his informers, who threatned him much, was at *Trinkley market*, and there boaſted of what he had done againſt him, and declared, that he hoped, before next *Candlemas*, this being at *Chriſtmas*, that he ſhould get a good portion for his daughter by informing: But, as he was riding home, and over a boggy place, where there was a little brook, his horſe threw him into it, and he was *drowned* in a leſs quantity of water than would cover his body. At another time, one ſwore againſt him; quickly after, this informer's tongue ſo ſwelled in his mouth, that he *died* thereupon, being ſuppoſed to have taken a falſe oath.

Mr. *Farmer*, and Mr. *Adams*, joined with Mr. *Shuttleworth*, and Mr. *Clark*, and frequently kept days of prayer, at Mr. *Woolaſton*'s at *Loesby*. They preached often one for another, and kept up a meeting at *Loesby-hall*, taking their turns. He died in the reign of king *James* II. and, as I am informed, was buried at *Kilbey*, the place of his reſidence.

Gamman.

Mr. ——— *Gamman*, a zealous preacher. He with one *Richard Stayes*, and others, were carried to *Maidſtone*, and put into the keeper's ward. They were, on the

Lord's-day, taken from their meeting, and driven like beasts, men, women, and children, thro' *Chatham* street, to the crown in *Rochester*, where the men were confined; and the women and children crying without in the street. Mr. *Gamman* opened the window, and exhorted them, *to stand fast, and be stedfast in the faith, and God would reward them, at the great day.*

THE same church was another time disturbed, by the means of one *Stowel*, who belonged to the *College*, a very busy man in those days. They took some of the people, and put them on board a ship at *Black-stakes*, in order to transport them; the wind shifted against them, and continued so long, that the captain believed their being on board, was the cause of it; and told *Stowel*, that if he would have them *banished*, he should do it himself, and so put them on shore: The wind shifting, he sailed, and left them. This *Stowel* was afterwards *hanged* for murder, having wilfully killed a man, by throwing him out of a window.

John Griffith.

Dr. *John Griffith*, a worthy man, who was *long* imprisoned in *Newgate* for *nonconformity*. He wrote, *The complaint of the oppressed, against oppressors*; and several other books. He published his case when under imprisonment; the which, I have before taken notice of, *page* 361. of the second volume.

Mr.

Mr. *Stephen Dagnal.* He was minister to a congregation that met at *Ailsbury*. He, with *eleven* more of his congregation, being taken at a meeting, were *sentenced to death*, but were pardoned by the king, as has been before more particularly related, Vol. II. p. 181. Stephen Dagnal.

Mr. *John Miller*, a man of great piety, worth, and usefulness, descended from parents possessed of a plentiful estate. He was born in *Hinton-Marton*, in the county of *Dorset*, and educated under the tutorage of a *presbyterian* minister. But not satisfied with the grounds upon which *infant baptism* is founded, after a diligent and studious enquiry, embraced the opinion of the *Baptists*, and was pastor of a people at *Minthenton*, in the county aforesaid, where he lived. John Miller.

NOTWITHSTANDING the severity of the times, he travelled from place to place, preached openly, and became an instrument in God's hand for the bringing many souls to Christ, and gathered, and planted several churches. He *suffered* greatly for his opinion, and *nonconformity*; lay *ten years* in *prison*, and very narrowly escaped being *premunired*. In the year preceding the death of king *Charles* II. they made distress upon his goods, on the *three week act*; then took him up, and put him in prison at *Dorchester*, and at the summer-assizes at *Sherbourn*, indicted him for *eleven*

ven months *nonconformity*. There being but one witneſs againſt him, a neighbouring juſtice of the peace, (one of K. *C*—ſs poor knights, as the manuſcript before me calls him) rather than to loſe their prey, ſwore to the indictment. And though he pleaded in his own defence, that, contrary to the laws of *England*, he had *ſuffered* in *two* courts for the ſame offence, yet he was *fined two hundred and twenty pound*, and only told by the judge, he might ſeek his recompence as he could. The underſheriff, with *four* or *five* bailiffs, at *Michaelmas* enſuing, took poſſeſſion of his aſſets, ſeized *four hundred* ſheep, about *twenty* cows, and younger beaſts, *ſeven* horſes, *ſix* or *ſeven* fatting hogs; all the hay, corn, and wool of a *year's* growth; nay, even the very malt and hops, made for the uſe of the family; and ſold the ſame for the king's uſe. Thus, for the term of about *four* months, was this good man's aſſets ravaged, the worthy juſtice, his proſecutor, not permitting him to appear, deſigning to *impriſon* him again; and obliged the eldeſt ſon to fly, for fear of a warrant granted againſt him, becauſe he took account of the goods that were ſold. *Two* near neighbours, *one* a *churchman*, ſeeing ſuch deſolation, went to the ſheriff, paid his demand, returned, and turned away thoſe mercileſs bailiffs, who had taken and waſted between *four* and *five hundred*

pounds. While they were thus ſpoiling and robbing him of his goods, he went to *London*, and petitioned the king; not for the reſtoration of his goods, but to prevent the little that was left of his corn from being ſold, that his children, which were *eight*, might not want bread, being denied it by the bailiffs without money. The anſwer he obtained from the king was only this: I have nothing to ſay to you; *you muſt go home and conform*. The good man returned home, ſold his eſtate, and retired to a loneſome place, renting a ſmall farm of about *thirty pound* a year, and lived quietly the reſt of his days. He left this troubleſome life for a better, on the 14th day of *May*, *Anno Dom.* 1694.

WHEN *liberty of conſcience* was granted, he had ſeveral diſputes with divers clergymen. The moſt remarkable was that he had with Dr. *Beach*, and *four* more, before a multitude of people. The time, and place appointed, having been publickly publiſhed in *three* market-towns.

THE clergymen were to prove their *baptiſm*, *church*, and *miniſtry*, to be according to the ſcriptures; and to ſhew, that Mr. *Miller*, and thoſe that adhered to him, were *ſchiſmaticks*. They began firſt with the *ſubject* of *baptiſm*; in which, Mr. *Miller* put them all to ſilence; and the doctor, ſays my *manuſcript*, ingenuouſly confeſſed, it was a *difficult point*, and would

would not meddle with the two other. The clergymen withdrew, sent for Mr. *Miller* to the house where they went, and like gentlemen, met him, shook hands with him, and said, they were very sorry they had troubled him, and assured him, they would never dispute the *point* more with the *Baptists*; drank to him, and so parted in friendship.

James Wilmot. Charles Archer.

Mr. *James Wilmot*, of *Hooknorton*; and Mr. *Charles Archer*, of *Sweakley* in the county of *Oxford*, joint-pastors of a *baptized* congregation, meeting at *Hook Norton*, great *sufferers* for *nonconformity*.

About the year 1664, they were taken at their meeting, and carried to the castle at *Oxford*. At another time they were sent to *Whitney Goal*; Mr. *Wilmot* was fined *twenty pounds*, for which all his goods were seized. They not finding enough on the premises to satisfy them, seized upon the goods of Mr. *Humphry Gillit*, a woolman, who was taken at the same meeting with him.

Mr. *Wilmot*'s father, a zealous *churchman*, went to Sir *Thomas Pennystone*, the justice who committed him, and desired him to release his son. The justice replied, *he should rot in a goal*. Says Mr. *Wilmot*, another justice had said the same, but he is now dead. Tho' he be dead, replied Sir *Thomas*, *yet his work shall not die*.

Mr.

Mr. *Thorp*, the jaylor at *Oxford*, was very ſevere. He would not permit them to pray together: and if they craved but a bleſſing on their meat, he would come in a great rage, and diſturb them, ſaying, what, are you preaching over your victuals?

THE goods of Mr. *Wilmot*, who had been twice impriſoned in *Oxford* goal, were carried to *Chipping-Norton*, and there publickly cryed for ſale, on ſeveral market-days, but none would bid for them. Then they were carried to *Swansford*, to one of the informer's houſes, who could make no money of them; in the end they brought them again to *Hookhorton*, and proclaimed there, That if any one would lay down *twenty* ſhillings, they ſhould have them all; a friend of Mr. *Wilmot*'s did do ſo, and he had all his goods again. When Mr. *Wilmot* was releaſed from *Whitney* goal, they excommunicated him, and ſeveral writs were iſſued out againſt him. But he being informed of them, abſconded, and ſo eſcaped their hands.

IN *Whitney goal*, they had much more kindneſs ſhewn them. Mr. *Alexander Fox*, Mr. *Joſeph Davis*, and divers others, were committed with them.

Mr. —— *Tidmarſh*, was miniſter ſeveral years to the congregation of *Baptiſts* at *Oxford*; a man greatly eſteemed, and of good reputation; one that *ſuffered* much Tidmarſh

in

in the time of perſecution for his *nonconformity*.

John Amory. Mr. *John Amory*, a man of good learning and acquired parts. He was of *Wrington*, in the county of *Somerſet*; much *harraſſed* for his *nonconformity*, and obliged ſo to tend at *ſeſſions* and *aſſizes*, that he became much impoveriſhed thereby, and by diſtreſſes made on his goods.

Thomas Burgeſs. Mr. *Thomas Burgeſs*. He was paſtor of a *Baptiſt* church at *Taunton*, in the county of *Somerſet*, very often impriſoned, with ſeveral other preachers, whoſe names I have not.

James Hind. William Richards. Mr. *James Hind* of *Langport*, paſtor of the *Baptiſt* congregation, at *Kingſbury* in the county of *Somerſet*; and Mr. *William Richards*, a preacher at *Dracott*, with ſeveral others, were almoſt ruined, by the deſpoiling and taking of their goods; ſo that a general collection, in all the churches of the *aſſociation*, was agreed upon, as appears by their *regiſter-book*, to be made to help them in their diſtreſs.

Peter Coles. Walker Penn. John Kingman. Mr. *Peter Coles*, a *Baptiſt* preacher at *Downton* in the county of *Sarum*; and Mr. *Walker Penn*, paſtor of the *Baptiſt* church at *Sarum*, with Mr. *John Kingman*, at *Burford* near *Sarum*. Theſe *three* were ſeveral years priſoners in the county-goal at *Sarum*, for *nonconformity*.

Mr.

Mr. *John Sanger*, who kept a writing and a grammar-ſchool, and was paſtor of the church at *Downton*, was greatly harraſſed and vexed. His goods were often diſtrained, and he fined for *nonconformity*. John Sanger.

Mr. *Roger Applin* of *Ellerton*, paſtor of the *Baptiſt* people at *Whitechurch*, in the county of *Dorſet*, a man of good parts, and holy life, had his cattle taken away and ſold, on account of his *non-conformity*. Roger Applin.

Mr. *John Tredwel*, a man of an unblemiſhed life and converſation; a ſolid and uſeful preacher. When preaching at the houſe of one Mr. *Pollard*, an oar-maker, at *Dancing-bridge*, by the water-ſide in St. *Olave Southwark*; Mr. *Brawn* the informer, and Mr. *Cook* the conſtable, diſturbed them. Mr. *Tredwel* and ſome others eſcaped, by getting away backwards. Of thoſe that remained, ſome paid them *five* ſhillings a-piece; others gave their names, and places of abode. John Tredwel.

Mr. *Francis Stanley*, of *Northampton-ſhire*, a very noted man for his zeal and piety, was impriſoned in *Northampton* goal, for the great crime of preaching. He wrote a little piece, entitled, *The goſpel-honour, and the church's ornament*. He bore his ſufferings like a chriſtian, and lived to ſee better days. He died about the year 1696, and was buried at *Eaſt-Haddon* in that county. Francis Stanley.

Mr.

John Grunden. John Stanton.

Mr. *John Grunden* of *Cocket*, near *Towcester*, and Mr. *John Stanton* of *Blisworth*, were *imprisoned* by a bishop's writ, and continued there *many* years, even until *liberty of conscience* was proclaimed by king *James* II. Their goods and cattle were seized, and taken from them, only because they could not in conscience conform to the rites and ceremonies of the established church.

Stephen Curtis.

Mr. *Stephen Curtis* was born at *Haringworth* in the county of *Northampton*, and was a very useful minister there. He was taken into custody by the bishop's writ, and lay in prison *many* years. He being a *shepherd*, had his sheep and goods seized, and taken from him; whereby he was much impoverished, and *suffered* greatly.

Joseph Slater. William Stanger. Robert Bringhurst.

Mr. *Joseph Slater*, Mr. *William Stanger*, and Mr. *Robert Bringhurst*, to escape imprisonment, were obliged to fly out of the county. But they had their goods and cattle seized often, and redeemed by some of their neighbours; so that they were thereby put to great charges, and in the end taken by process, and made to pay goal-fees, to obtain their liberty.

Benjamin Morley. John Ieas. William Smith. William Bliss. John Gilby.

Mr. *Benjamin Morley* of *Ramsthorp*, Mr. *John Ieas* of *East-Haddon*, Mr. *William Smith*, and Mr. *William Bliss* of *Welston*, Mr. *John Gilby*, of *Long-Bugby* in the county of *Northampton*, were all of them under *fines* for *non-conformity*. And besides

ſides the loſs of their goods, were many times *impriſoned*, and greatly harraſſed by their perſecutors.

Mr. *Hercules Collins*, a faithful miniſter of the goſpel; though he had not a learned education, yet was a very uſeful and laborious ſervant of Chriſt, and one that ſuffered *impriſonment* for his ſake. He began to be religious early, and continued faithful to the laſt, and was not ſhock'd by the fury of perſecutors. Hercules Collins.

'He was one, ſays Mr. *Piggat*, that had a ſolid acquain- *Works*, p. 235.
'tance with divine things; about which 'he always ſpoke with a becoming ſe- 'rioufneſs, and a due reliſh. —— He 'ſhewed an unwearied endeavour to re- 'cover the decayed power of religion; for 'he lived what he preached, and it plea- 'ſed God to ſucceed his endeavours in the 'goſpel after a wonderful manner.

'He had *Luther*'s three qualifications 'for a goſpel-miniſter; he was much gi- 'ven to meditation and prayer; and hard- 'ly any man was more grievouſly tempt- 'ed of the devil than he, though for ma- 'ny years *Satan*, in a great meaſure, was '*bruiſed under his feet*; and God had ſo 'cleared up his love to his ſoul, that he 'could ſay, *I know in whom I have believed.* His conſtant walk was in the fear 'of the Lord, and in the comforts of the 'Holy Ghoſt. He had a full aſſurance of 'the love of God for many years: yet

'this did not make him careleſs, and negligent in duty: it did not lift him up 'above meaſure, but kept him at the foot 'of Chriſt. He was faithful in every re'lation; a man of truth and integrity, 'one entirely devoted to the ſervice of the 'temple, and zealouſly bent to promote 'the intereſt of the Lord redeemer.' After a few days indiſpoſition, he was removed from the toils of the pulpit to the triumphs of the throne, on the 4th day of *October*, *Anno Dom.* 1702. He wrote a large pamphlet in 4to, intitled, *The ſandy foundation of infants baptiſm ſhaken.*

Joſeph Davis.

Mr. *Joſeph Davis*, a very zealous and pious preacher, was born at *Chipping-Norton*, a corporation in the county of *Oxford*, in the month of *Auguſt* 1627. His father, Mr. *John Davis*, who had been for a long time a burgeſs, and chief magiſtrate of the aforeſaid corporation, in thoſe days nick-named a *Puritan*, brought up his children religiouſly; which, ſays Mr. *Joſeph Davis*, 'by the effectual working of 'the Spirit of God, wrought his fear in 'me in my childhood, ſo as to ſhun and 'hate bad companions; and alſo, as well 'as I could, in that ſtate of childhood, to 'ſeek my Creator in prayer privately.' To paſs by the ſufferings of his father, wherein he loſt his all; Mr. *Cooling*, a *mercer* at *Coventry*, took our *Joſeph* apprentice; and whilſt ſuch, he embraced the

the principles of the *Baptiſts*, and was *baptized* at *Coventry*, and thereupon became deſpiſed by all the family. About the year 1655, he married Mrs. *Elizabeth Wright* of *Daventree*, in the county of *Northampton*: by whom, he ſays, 'he 'obtained, as the gift of God, *four* chil-'dren, which have all been removed from 'me by death, but my ſon *Joſeph*, whom 'the Lord hath made a ſtaff to me in my 'old age, and who is joined in the ſame 'chriſtian communion with me, among 'thoſe that keep the commandments of 'God, and the faith of Jeſus.

'ABOUT the time, ſays he, the king '[*Charles* II.] enter'd *London*, I was ille-'gally ſeized by the county troops, and 'carried a *priſoner ſeven* miles from my 'habitation and calling, to *Burford*, and 'there detained two days, being oftentimes 'tempted to drink the king's health: but, 'out of conſcience, I as often refuſed ſo 'vain an action, though it began to be 'very much the cuſtom of the time.

'MY *ſecond* impriſonment, was after '*Venner*'s unlawful inſurrection, when the '*militia* of the county, horſe and foot, 'were raiſed for the ſuppreſſing leſs than '*forty* men; who being over-powered by 'their unequal force, and thoſe that were 'left alive of this ſmall party taken into 'cuſtody, a troop of horſe, and ſome 'companies of *militia*, came on the ſe-

'venth day in the evening to our town: 'and Mr. *Hoard*, one of the captains of 'the county-troops, came to my ſhop, aſk- 'ing my name, and demanding arms, 'rudely made me a *priſoner* for nothing; 'put me into the cuſtody of a ſoldier, who 'preſently carried me to the inn. My 'houſe was rifled by his ſoldiers, who 'took away my goods felonioufly; and 'all night I was kept there, from my wife 'and children, and till *Sunday* towards 'evening, when the lord lieutenant *Faulk-* 'land came: who, after he had vented 'malicious words againſt me, for diſcover- 'ing that he had been formerly in *Booth*'s 'plot, againſt the then government, he 'tender'd me the *oath of allegiance*, which 'I did not refuſe: and then demanding 'the good behaviour, the breach of which, 'they interpreted would be going to any 'ſeparate aſſembly for the ſake of religious 'worſhip. This arbitrary demand I re- 'fuſed, indeed, and was kept all night, 'and on *Monday* ſent to *Oxford*-caſtle, 'with others of my honeſt neighbours, 'until the *Lent* aſſizes; when no matters 'being alledged againſt us, we were pri- 'vately releaſed by the lord lieutenant.

'IN *January*, the year following, one '*Worge*, a conſtable, as he ſaid, had ver- 'bal order from the lord *Faulkland*, to 'take me up again, and carry me to *Ox-* '*ford*, which he did accordingly; and

'with ſuch a guard, as if I had been a 'criminal, although without any warrant 'of commitment, and delivered me a *priſoner* to the goaler; where I was detain-'ed till the *Lent* aſſizes, and then obtain-'ed to be called.

'THE judge would know, what I was 'committed for; and, after I had opened 'the caſe to him, he replied, I muſt not 'interfere with the lord lieutenant's pow-'er; and ſo I was remanded back to *pri-'ſon*, until the *ſummer* aſſizes. In doing 'which, he acted contrary to his com-'miſſion and oath; but then having a 'more juſt judge than the other was, he 'releaſed me; the lord *Faulkland*, my 'adverſary, having before this, been ſum-'moned by death, to the great tribunal.

'THE next ſpring I was committed to 'priſon by Sir *Thomas Penniſon*, deputy-'lieutenant, upon the ſame account, where 'I remained about *two* years; and appear-'ing in court, where he was preſent, I 'told him before the judge of the ſeſſions, 'that the *Engliſh* laws were tender of 'mens liberties, and did not countenance 'the keeping them always, no, nor ſo 'long in *priſon*, although a legal occaſion 'had been given for the behaviour to be 'required; whereas I had broken no law, 'nor was charged with the breach of any 'by my commitment. He ſaid, that in-'deed ſhould have been; and they, whiſ-

'pering together, maliciouſly tender'd the 'oath of *allegiance*. I anſwered them, I 'had taken it already; and there being 'no new matter againſt me, they might 'tender it, *ad infinitum*: and therefore I 'could not in conſcience comply with 'them herein, becauſe I thought ſuch 'needleſs repetition of a *ſolemn oath* would 'be little better than *vain ſwearing*.

'BUT however, in a few ſeſſions, they '*premunired* me, which, in ſeverity, is '*the loſs of all my goods and chattels, and* '*impriſonment during the king's pleaſure*. 'A frightful ſentence, had not my God 'reſtrained the execution, and fortified me 'by his grace, with patience, courage, 'and reſolution.

'BUT now, the proud waves went over 'my ſoul: for my dear wife, who having 'had the incumbrance of my ſhop, and '*three* children lying upon her hands, de-'ſpaired of my liberty, and of enjoying 'the aſſiſtance and comfort of a huſband 'ſhe entirely loved, fell into a deep con-'ſumption, of which ſhe languiſhed a-'bove *two* years, which much *haſtened** 'my affliction. During which time, her 'affections carried her ſometimes beyond 'her ability, to come and ſee me, when 'ſhe was ſo weak, that I was forced to 'carry her up ſtairs in my arms. But 'when ſhe was near her end, by the means

* *heightned, I ſuppoſe it ſhould be.*

of

'of the aforeſaid Sir *Thomas Penniſon's*
'*lady's midwife*, he ordered me ſo much
'liberty, in the year 1665, that I had
'the opportunity to ſee her laſt end, and
'diſpoſe of my houſe and ſhop-goods, and
'put my children out to nurſe: after
'which, I return'd again to my *priſon*, as
'ordered. When I had been in my tribu-
'lation *ten days*, i. e. *a priſoner ten years*,
'or near upon, and the counſel of the
'Lord had tried me, the king ſent and
'looſed my bands, *and the ruler of the*
'*people let me go free*, without any ſnare
'laid before me. After that, ſays he,
'I came to *London*, and in ſome little
'time ſent for my children up, but could
'not ſoon fall into an employment, tho'
'I ſought very carefully after it. At
'length, by the direction of God's provi-
'dence, I ſet up the trade of a *linnen-dra-*
'*per*, beginning firſt in a garret, and af-
'terwards I made uſe of a middle room,
'till at length, the providence of God di-
'recting, I took a ſhop in the *Little Mi-*
'*nories*. — Though I was ſettled in a very
'good buſineſs, it was not *eight* years e'er
'a general ſtorm aroſe, that affected all
'the *diſſenters*, in moſt parts of this na-
'tion, who were faithful and couragious
'in their holy profeſſion; the enemy turn-
'ing the laws, made againſt *Papiſts*, upon
'the *Diſſenters*: of which, I had my

'share, and was fined *twenty* pound *per* 'month, being taken at *three* meetings.

'THE forward perſecutors affrighting 'the peace-officers with threats, to cauſe 'them to make diſtreſs upon my goods; 'they came upon the ſabbath-evening to 'break open my ſhop, and had almoſt 'effected it, but left off; whether it were 'that my family's being a ſinging while 'they were doing it, or by reaſon of ſome 'other powerful conviction; or that 'Mr. *Tomlinſon*, nailing up the windows 'almoſt broken open, with ſome long 'nails, prevented them, I do not deter-'mine; however, they gave over for that 'time. But being informed by a neigh-'bour, that they intended to come the 'next week with the trained bands, to 'make a ſpoil and prey of what I had, I 'ſuddenly removed my goods from my 'houſe and ſhop into the city, and made 'ſale of them; and I and my wife [*his* '*ſecond wife*] went and lived privately 'ſome years, until God ſtayed his *rough* '*winds in the day of his eaſt winds*; and 'king *James* aſcended the throne, decla-'ring for liberty of conſcience.'

HE lived till the year 1706, and then died on the 16th of *February*. He left a manuſcript, entitled, *His Laſt Legacy*: which was publiſhed, and given at his funeral to his friends and acquaintance. The ſame was reprinted at *London*, in the year 1720.

1720. From whence I collected this account.

Mr. *George Saunders* was many years a preacher to the church at *Chatham*, where Mr. *Edward Morecock* was paſtor. He was *once fined* for preaching; was univerſally reſpected and beloved by people of all denominations, though in a low condition of life. He died in the year 1715, about the age of ſixty. George Saunders.

Mr. *Richard Drinkwater*, was born at *Milton Abbey*, in the county of *Dorſet*, *Anno Dom.* 1646, and was *baptized* in the year 1667. He ſucceeded Mr. *Wentworth*, who I take to be the firſt paſtor of the *Baptiſt* church at *Portſmouth*, and was ordained elder of that church in the year 1669. He preached to them with good ſucceſs many years, and was much reſpected for his piety, prudence, and good behaviour to the laſt. He was a faithful *ſufferer* in the cauſe of truth and liberty. At one time he was a *priſoner* eighteen months, and at other times under *fines* and proſecutions. Richard Drinkwater.

Mr. *Thomas Bowes*, a perſon of great abilities, and an acceptable preacher. He *ſuffered* very much for his ſteadineſs to his principles and practice; occupying certain land in *Portſmouth Iſland*. The buſy informers uſed to drive away his cattle, of a conſiderable value, and ſell them to ſupport their debaucheries and extravagance. Thomas Bowes.

He

He was miniſter of the *baptized* congregation at *Portſmouth*, and ſome time co-paſtor with Mr. *Richard Drinkwater*, and continued paſtor thereof ſome years after Mr. *Drinkwater*'s deceaſe.

John Maulden.

Mr. *John Maulden*, a pious and worthy miniſter of the goſpel, was proſecuted for his *non-conformity* in the latter part of the reign of king *Charles* II. upon the act of the 23d of queen *Elizabeth*, and *fined twenty* pound *per* month; upon which his goods were ſeized, and he ſent to *New Priſon* at *Clarkenwell*, and confined there for ſome time among the felons. He, with ſome others who were there impriſoned on the ſame account, were removed to a chamber in the priſon, where they continued till ſet at liberty by king *James* II. He was paſtor of the congregation of *Baptiſts* that met in *Eaſt Smithfield*, and ſucceeded Mr. *Samuel Loveday*. When the times would not permit them to meet at their publick place, they uſually met together privately, at one or other of their private houſes. After he obtained his liberty, they built for him a meeting-houſe in *Goodman's Fields*, where he continued ſome years, with good ſucceſs in his miniſtry. But upon enquiry into the *controverſy* reſpecting the *Sabbath*, he became perſuaded in his own mind, that it was the duty of chriſtians to keep the *ſeventh* day as a *Sabbath*: his people not being of the ſame ſenti-

ſentiment, they parted by conſent; and he thereupon joined the people of that ſentiment, (who ſtill meet in *Mill-Yard*) and became co-paſtor with Mr. *Savage*, of them; where he remained till the time of his death, which was in *February*, *Anno* 1714, at the age of about ſeventy years. Thus his practice became conſentaneous to his principles. It muſt indeed be granted, that there have been, and are ſtill ſome, who notwithſtanding their opinion of holding the *ſeventh* day as the chriſtian ſabbath, do become paſtors of congregations holding the contrary.

IF the *ſeventh* day ought to be obſerved as the chriſtian ſabbath, then all congregations that obſerve the *firſt* day as ſuch, muſt be ſabbath-breakers. But, as the Rev. Mr. *Benjamin Keach* has with great pains and accuracy well handled this point, and proved the abrogation of the old *ſeventh-day* ſabbath, and that the *firſt-day* is of divine appointment; and as the ſame has not yet been replied to, I muſt leave thoſe gentlemen on the contrary ſide to their own ſentiments; and to vindicate the practice of becoming paſtors to a people, whom, in their conſcience, they muſt believe to be breakers of the ſabbath.

THE books publiſhed by Mr. *Maulden* were as follow.

1. THE

1. THE pious young man's guide, or a compendious and useful catechism for children, and all young persons; being represented as a conversation between a father and his son.

2. A threefold dialogue, concerning the *three* chief points in *controversy* amongst the *Protestants* in our days, *viz.* 1. Whether the holy scriptures do prove the doctrine of free grace, or free will? 2. Whether *believers*, or *infant-baptism*, be the ordinance of Christ? 3. Whether the *seventh*, or the *first* day of the week, be the *sabbath* of the Lord?

3. IMPERFECTIONS discovered; in which he deplores the unconcernedness of professors for real, and substantial religion, and their heats and divisions about points not necessary to salvation.

Francis Morriss.

Mr. *Francis Morriss*, a very pious and useful minister, and one who very much promoted the great affairs of religion in the world. He was a man of excellent natural parts, if not of great learning. The distance of time, and death of some persons, prevents my having a due account of him. He was a very great *sufferer* in his day for righteousness sake, though I can obtain but one circumstance thereof; and that is, when he lived at *Priors Marston*, in the county of *Warwick*, he, with some others, were by virtue of a warrant, had before a justice of the peace at *Wil-*

loughby;

loughby; and a neighbouring clergyman appeared there, very zealous to ſpur on, and further their proſecution. They enquired, by what law they were proſecuted? The juſtice anſwered, by virtue of the ſtatute made in the 35th of queen *Elizabeth*. They were threaten'd with impriſonment, yet eſcaped at that time, but upon what terms, my manuſcript does not inform me.

Mr. *William Smith*, of *Welton* in the county of *Northampton*, a great *ſufferer* for the ſake of Chriſt and his goſpel. He was the ſon of Mr. *John Smith*, author of an eſſay *on univerſal redemption*; and was a man of excellent parts and learning, very uſeful in his day, and of great faithfulneſs, which procured him reſpect even amongſt thoſe who were of the eſtabliſhed church. The conſtable of *Welton* was obliged to ſeize his goods, by virtue of a warrant brought to him by a buſy informer. He had them cryed in *Daventree-market*, to be ſold at a day appointed, wholeſale, and not retail. The informer pleaſing himſelf with an intent to purchaſe them, was diſappointed by the great price the conſtable ſet on them, and no body elſe appearing to purchaſe them, they were left in the conſtable's hands. A friend of Mr. *Smith*'s, from *Warwick*, with the conſtable's conſent, bought the goods of the conſtable at a publick-houſe for *thirty* ſhillings, the which money

William Smith.

money the conſtable put into the hands of Mr. *Smith*, on his promiſe to repay it, if called for, which never happened. So that by the favour of the conſtable, he had his goods again without any coſt or damage.

ONCE on a Lord's-day, when Mr. *Smith* was preaching, a military officer, with ſome ſoldiers, diſturbed him, and commanded him to be ſilent, aſſuring him that he was his priſoner: upon which he aſked him for his warrant; he having none, put his hand to his ſword, and told him that was his commiſſion. Mr. *Smith* replied, that was a highwayman's commiſſion, and if he had no other he ſhould not regard it. Then the officer went to a neighbouring juſtice of the peace for a warrant, commanding the ſoldiers to ſtand at the door, and keep all the people in till he returned. In the interim, Mr. *Smith* went on with his ſermon, which when finiſhed, the people preſſed by the ſoldiers, and went home. The officer, upon his return, was angry with the ſoldiers, who told him they could not hinder them; and ſo they all eſcaped at that time. Mr. *Smith* was once committed to *Northampton goal* for preaching; but from whence he was taken, and how long he lay there, I do not find.

HE wrote three books, one, on the perſonal reign of Chriſt; another, on *George Keith*'s three ſermons; and the other was in

in anſwer to Mr. *Hunt*, of infants baptiſm.

Mr. *Thomas Garret*, a very zealous promoter of the goſpel of his maſter, and very ſucceſsful therein. He was a man of good natural parts, and had ſome ſhare of ſufferings for Chriſt's ſake, and the goſpel's. His fidelity and good behaviour procured him friends, ſo that he eſcaped impriſonment, by being aforehand informed of a warrant that was taken out againſt him for preaching. For when he lived at *Flecknoe* in the county of *Warwick*, his brother, who was not a *Baptiſt*, through the ignorance of the officers, was laid hold on, and had before the juſtice, who threaten'd to commit him to priſon for preaching. But he declaring that he was not *Thomas Garret*, was diſcharged. I do not find that Mr. *Garret* was ever impriſoned, but he was obliged very often to abſcond, his enemies continually lying in wait to apprehend him. Thomas Garret.

Mr. *Benjamin Keach*, of whom I ſhall give a more particular account in another place. He was a very worthy and pious miniſter of the goſpel. After he had *ſuffered*, as is before related, Vol. II. p. 185, he continued about *four* years in the country, preaching from place to place, both publickly and privately, as opportunities preſented, being continually harraſſed and followed by his perſecutors. His publick trial

trial and ſuffering rendering him more acceptable to the *informers* than others, ſo that it was not likely he could enjoy any quiet ſettlement in thoſe parts for the ſervice of the church of Chriſt; and he, having not then taken upon him the charge of any people, thought of removing to *London*, where he might have an opportunity of doing more good. Accordingly, he turned his effects into money, and ſet out with his wife and children for *London*, in the year 1668. But in his journey up, the coach was beſet with highwaymen, who compelled all the paſſengers to come out, and took from them all they could find of any value. This was no ſmall trial, to be bereft of all that he had, and left to ſhift, with a wife and *three* children, in a ſtrange place. Thus he came to *London*, without any money, and almoſt without acquaintance. However, a man of ſuch a publick character, and ſpotleſs converſation, was ſoon taken notice of; and the *Baptiſts*, who are as ready to acts of charity as any others, took care to ſupply his preſent neceſſities; and he joined with the reſt of the paſſengers in ſuing the county, and ſo recovered the whole of their loſs again.

GOD has various ways to try the faith of ſome, and the charity of others; and by unexpected croſſes, does often raiſe up, or caſt down his children, as he ſees to be meet for their good. He offers to many brave

brave and virtuous men, troubles and afflictions, that they may exert and diſtinguiſh themſelves above others. And many things ſeem evil which are not really ſo, but are opportunities given us to ſhew our conſtancy and courage.

WHEN the *indulgence* granted to *proteſtant* diſſenters was removed, he was again very much haraſſed by his perſecutors, and forced to remove from place to place for his ſecurity from their rage: and tho' the congregation, of which he was paſtor, were very careful to conceal themſelves, yet they were *twice* diſturbed.

BEING met for religious worſhip in *Jacob-ſtreet*, and in a private houſe down an alley, the *church-wardens*, with Mr. *Cook* the conſtable, came in and ſeized *ſix* perſons, and had them before juſtice *Reading*, who bound them over to appear at the *quarter ſeſſions*. At another time they met together at the widow *Colſe*'s houſe at *Kennington*, to join together in the ſacrament of the Lord's-ſupper. At the concluſion of which *ſinging an hymn*, the officers of the pariſh ſoon attended them: but having the conveniency of a back-door, they all eſcaped except one; who returning back again for ſomething he had left behind, was apprehended and taken. He was carried before a juſtice of peace, who committed him to priſon, where he continued till ſome of his friends became bound for him.

At the next *quarter ſeſſions* he was fined, and his fine paid. The king's meſſenger was ſent to apprehend the widow, but being informed ſhe was nurſe to one who lay ſick of the ſmall pox, he departed with an oath, and ſought no more after her.

Mr. *Keach*, after this, was ſought for, by one of the king's meſſengers of the preſs, for printing a little book, called, *The child's inſtructor*. This book, as near as he could make it, was the ſame for which he was *impriſoned*, and put into the pillory; the other being then not to be obtained, tho' he ſought greatly after it. He was at this time tenant to that noted informer *Cook*, but not known to him by his name. The which, when he came to know, he told him, that one of the king's meſſengers was in queſt of him; and for his ſake, as a tenant, he ſcreened him. But at length he was taken up by a warrant, left by the ſaid meſſenger with another man in their neighbourhood, and was carried before juſtice *Glover*.

THE juſtice being informed of an ancient gentleman of worth and credit, (who was one of the members of Mr. *Keach*'s church, *viz. John Roberts*, doctor of phyſick) ſent for him; and when he came, aſked him if he knew that man, pointing to Mr. *Keach*. The doctor anſwered, Yes; very well. Then ſaid the juſtice, will you be bound for him? Yes,

replies the doctor, *body for body*. The doctor's bail being taken, Mr. *Keach* was discharged: but in the issue, he was *fined twenty* pounds; the which he was obliged to pay, when others, under the like circumstances, escaped through the insufficiency of the bail, that was generally taken in those times.

THIS Dr. *Roberts* was famous for two excellent medicines he prepared, *viz. a tincture*, which is a wonderful, and an immediate cure for the *bloody-flux*, and the *gripes*; and *sugar-plumbs* for children, which have been found to bring from them many strange and monstrous worms. And these two medicines were the chief support of the doctor and his wife, the latter part of their life, till through age he became incapable to prepare them any longer. He then contracted with Mr. *Keach*, to teach one of his daughters to prepare the same: and Mr. *Keach* became bound to allow a sufficient, limited, weekly maintenance, for the support of the doctor and his wife, during their lives; the which he performed to the full satisfaction of them both. And these two useful medicines have been ever since, and are still prepared by the said daughter of Mr. *Keach*; and have been, and still are esteemed very useful for the aforementioned purposes.

Andrew Gifford.

Mr. *Andrew Gifford*, a worthy and noted minister of the gospel, whose memory is yet precious to many in the *West* of *England*, having laboured amongst them about *sixty* years. He was eminently owned by the Lord in his ministerial service; for many *hundreds* were the seals of his ministry: And tho' his church consisted of about *forty* at his coming to them, yet, at his death, they were encreased to near *four hundred* members. He set out in his master's work, in the year 1661, a threatning time; and, for *twenty-eight* years, was a zealous and patient *sufferer* for the sake of it. Tho' he was pastor of a separate congregation, yet he declined not preaching in the publick places of worship, as providence gave him opportunity; and, particularly, in the parish church of St. *Leonard*'s in the city of *Bristol*, till excluded by the *act of uniformity*; and even after that, he did not scruple to accept of the offer of several country churches, when a convenient place near was not to be had, provided he had the leave, either of the *church-wardens*, or the incumbents; some of whom, who greatly valued him for his piety, and zeal for God's glory, and good of souls, would honour him by being his auditors, tho' others were greatly offended, and gave him all the disturbance and interruption that was in their power. He was once invited

to a very conſiderable market-town in *Somerſetſhire*, to preach a *funeral ſermon*, for a gentlewoman, that was wife to one of the moſt reſpected and wealthy perſons in the town. Leave was eaſily obtain'd for him to preach it in the pariſh church; but his enemies kept the organs playing ſo long after he was in the pulpit, that he perceived their intention, and therefore retired into the church yard, and ſtanding upon a high tomb-ſtone, he preached it there to a numerous audience, without any further diſturbance. From that time, the gentleman freely offered him the uſe of his houſe, in which he and his ſon preached for many years to a conſiderable number of people, and not without ſome tokens of divine bleſſing. Many ſuch paſſagers as this occurred in his life. It was no unuſual thing for him to leave the church, or houſe, or barn (for it was all one to him where he preached) when too ſmall to contain the audience, and go out into the fields to preach to the people. He was often forced to ſwim thro' great floods in his journeys, which he choſe rather than diſappoint the meetings. And tho' he eſcaped drowning, when others who made the ſame dangerous experiment did not; yet he often fell into the hands of perſecuting enemies, and was treated by them with all the ſeverity, that was in their power. *Four* times he was in *priſon*, dur-

in the *three* hot ſtorms of perſecution in king *Charles*'s reign; *thrice* in *Newgate* in *Briſtol*, and *once* in *Gloceſter-caſtle*; and muſt have been there many times more, if providence had not intervened, by favouring his eſcape in a peculiar manner, and giving him favour in the eyes of ſome of the magiſtrates of the city of *Briſtol*, who could not approve of hurting ſo innocent and holy a man, whoſe very preſence and countenance, ſtruck an awe into the beholders.

ONCE, while he was preaching in the chapel of the *Black-friers*, at *Briſtol*, which was the place his people had hired for that purpoſe, the mayor and aldermen, having notice of it, came with the ſword, and other city *regalia** before them, and commanded him to be ſilent, and come down; he told them, he was about his maſter's buſineſs; but if they pleaſed to ſtay till he had done, he would go where ever they pleaſed. Accordingly, they ſat down, and attended to the word with a great deal of reverence, till he had done, and then he waited on them to the *Council-houſe*, where they diſmiſſed him, after giving him a ſoft reproof and caution, not to offend for the future.

ANOTHER time, they would have releaſed him, if he would have promiſed *to preach no more*, but he abſolutely refuſed that; telling them, that he *ought to obey*

* Sic origine.

God rather than man; upon which he was ſent to *Newgate* for a *month*. While he was there, a grievous diſtemper got among the priſoners, and carried off a great number; but he found favour in the eyes of the keeper, who removed him, and ſome other pious miniſters and ſufferers, into an houſe in an airy place.

ANOTHER time, notice being given of his preaching, the magiſtrates ſent an officer to take him, who found him in the pulpit, and commanded him to give over, and go along with him; which he refuſing to do, *he ſtruck him on the face*; upon which he immediately turned, and whether he frighted him by the ſeverity of his countenance, or by telling him, that God ſhould *ſmite him as a whited wall*; ſo it was, that he was ſo awed, as to ſtay patiently, till he had done, tho' he came, as he afterwards confeſſed, reſolved to pull him out of the pulpit. He then went with him to the *council*, who again reproved him for his contempt of publick authority, and ſo diſmiſſed him for that time. But, notwithſtanding all the interpoſition of his friends among the rulers, he was *twice* more ſent to *Newgate*, as was before hinted, and *took joyfully the ſpoiling of his goods*, for he *loſt his all*. However, God wonderfully provided for him; neither he, nor his wife, and numerous family of *ſeven* children, were ever in want.

DURING the heat of these persecutions, he was wonderfully assisted; and my author says, he has heard him speak it with great pleasure, that tho' abundance of professors forsook the good old way, and conformed for fear of men, yet he lost but *two* of his members, (*one* of whom became a grievous persecutor, and *both* died miserable) but had more than *thirty* added to his church. He also observed with joy, that he never lost a day of prayer, a meeting of conference, or for the administration of the Lord's-supper, except when he was in prison: And even there he preached and prayed with the prisoners, with considerable encouragement; the goals being remarkably reformed, while he and other ministers continued in them.

IN order to escape the fury of his adversaries, he often went disguised in the habit of an officer, gentleman, and the like; and providence very often remarkably appeared. One time, when he was preaching, his son *Emanuel* (afterwards an eminent and successful minister, assistant, and co-pastor with him near *thirty* years) who was the spy upon the *informers*, being then but *eleven* or *twelve* years old; and neglecting his office for the sake of his play, the *informers* came up to him before he was aware of them; however, he ran, and gave notice to the people of their ap-

approach, and thereby discovered the place where the meeting was held. They were so enraged at the courage of the youth, that they left the meeting to pursue him; and did it so closely, that at length being quite tired out with the fatigue of dodging them thro' several ways and passages, he took sanctuary under a stair-case of a neighbouring house; where he could hear them swear, as they went by, that if they could catch the young fanatical dog, they would cut him as small as herbs for the pot. However, they missed their prey; the Lord disappointed their devices, the snare broke, and both he, his father, and all the people at the meeting escaped.

ANOTHER time, being surprised on a sudden, and taken by the *informers*, he slipt off his great loose coat; and so for that time got clear of them, leaving it in their hands. The next day they had it cry'd before his door, but no body appearing to own it, they were disappointed in their design.

IN the year 1672, when king *Charles* II. assumed a power to dispense with the penal laws, and published a declaration of *indulgence*, to that purpose; though the *Baptists* could by no means be brought to approve of it; yet some of them did not refuse the relief that thereby they enjoyed, from a grievous oppression, even as people in want are not used to enquire, whether the hands that supply them are clean

clean or no. Among others that enjoyed the benefit of it, as it afforded a little breath from the hard bondage of perſecution, at leaſt for the preſent; and eſpecially gave them a farther opportunity of ſerving God, and their generation, in promoting the intereſt of precious ſouls, Mr. *Gifford* was one, who received a *licenſe* under the king's hand and ſeal, and counterſigned by lord *Arlington*, then one of the ſecretaries of ſtate. I have ſeen the original, and the following is the true copy thereof.

CHARLES R.

CHarles, by the grace of God, king of *England*, *Scotland*, *France*, and *Ireland*, defender of the faith, &c. To all mayors, bailiffs, conſtables, and other our officers, and miniſters, civil and military, whom it may concern, greeting.

In purſuance of our declaration of the 15th of *March*, 1671-2, we do hereby permit and licenſe *Andrew Gifford*, of our city of *Briſtol*, of the perſuaſion commonly called *Baptiſts*, to be a teacher, and to teach in any place licenſed, and allowed by us, according to our ſaid declaration.

Given at our court at *Whitehall*, the 5th day of *September*, in the 24th year of our reign, 1672.

Gifford, a teacher.

By his Majeſty's command,

Arlington.

THE

THE diſſenters not anſwering the king's end, this favour did not laſt long; and perſecution returned with greater violence and ſeverity. Mr. *Gifford* ſoon felt the effects of it, and his enemies gladly embraced the opportunity of ſhewing their envy and rage againſt him. In order to eſcape their fury, he frequently preached in the foreſt of *Kingſwood*, about *three* miles from *Briſtol*. The county juſtices heard it with great indignation; but providence prevented his falling into their hands, till the end of *November*, 1680, when he was taken by a warrant, ſigned by no leſs than *thirteen* of them, and ſent to goal. As this was the laſt and longeſt *impriſonment* he underwent, ſo ſeveral circumſtances concurred to make it the moſt remarkable. His ſon, that was the watch upon the *informers*, was prevented giving timely notice of their coming, by being froze to the ground, upon which he had ſat down but a few minutes to reſt himſelf; nor could he get free till he cut off the ſkirts of a new freize coat he had on, and left them faſtened to it by the violence of the froſt. A worthy *Independent* miniſter, that preached at the ſame time in a neighbouring part of the wood, in attempting to croſs the river to eſcape their rage, loſt his life. And the *Colliers* hearing that Mr. *Gifford* was taken, roſe in great numbers, and came armed with bills,

and

and clubs, and other rural weapons, and generously offered, at once, to rescue him out of their hands: But he refused, saying; 'That tho' he thought he might 'justly do all he could to prevent being 'seized; yet, being now actually taken, 'and that by legal authority, he chose to 'submit to the law of the land, and leave 'his cause with God, who, he doubted 'not, would order all things for the 'best *.' He was no sooner brought before one of the justices, but his *mittimus* was made, and upon representing that he had some affairs of importance, and that

* Providence seemed to give him an intimation of his danger the night before, which was so far from intimidating him, that it was a greater encouragement; for his wife dreamt, that he arose to go out to preach according to his appointment; but upon opening the door, that the very first step he took, was up to his knees in snow; that thereupon she dissuaded him, but in vain; that he was seized by two particular men, whose names she mentioned, and brought to the *Sun-Tavern*, that then was without *Lawford's-Gate*, and there confined in a great dining-room, being placed behind a particular table in it; and one of them, by main force, held him down by leaning on his right shoulder, and the other on his left. It made such an impression, that she awaked with the fright, and told him of it, and did all she could to dissuade him: But he he told her, *she talked like one of the foolish women*; that nothing should hinder him from his master's business. They arose, and upon opening the door into the yard, they found there had fallen a great snow, since they went to bed, with a severe frost, which had driven up to the house, so that the first step indeed was up to his knee. Upon this she repeated her importunity, but to no purpose; and the effect was, that he was taken according to her dream, and that every particular circumstance of it, was the next day punctually fulfilled.

his

his wife was very near her time; and promising, that he would come and ſurrender himſelf at what time ſoever the juſtice ſhould appoint, he readily diſmiſſed him upon his *parole* of honour, giving him *two* or *three* days to ſettle his affairs. But he was no ſooner got home, when the harpies came and ſeized him; and that very afternoon, hurried him away to *Glouceſter-caſtle*, which was *thirty* miles diſtant, without regarding the juſtice's lenity. This is the county goal, and he entered it while the college chimes rung twelve at midnight. I mention this circumſtance, becauſe providence afterwards over-ruled it for good. While he was there, he, and ſeveral other miniſters, let up preaching and praying; and a great reformation was wrought, eſpecially among the felons. In the mean time, his enemies, to prevent his preaching any more in publick, procured an order from court, by means of the duke of *York*, afterwards king *James* II. to confine him there *for life*; but the Lord made all their deſigns abortive, and made them to know, that wherein they dealt proudly, he was above them, by catching them in their own ſnare: For when the time that his *mittimus* mentioned, *viz. ſix months*, was expired, he deſired the keeper to diſmiſs him; who anſwered, it was unuſual to open the gates at midnight; Mr. *Gifford* replied, they were opened to let him in, and

and therefore why ſhould they not to let him out? And ſeconding his reaſoning with a more powerful argument, being appriſed of his enemies deſign, he was diſcharged at the time he came in, *viz.* *twelve* of the clock at night: And the very next morning, about *ſix* of the clock, the expreſs arrived from *London*, with the order to confine him *during life*. Thus, ſays my author*, the wrath of man praiſed God, and the remainder thereof did he reſtrain, and turned that for good, which his enemies deſigned for evil, as in the caſe of *Joſeph*: For if he had not been hurried to priſon, before his *parole* was out, he had not been diſmiſſed, in all probability, before the order had come. I have often heard him, ſays he, make this remark, in telling this ſtory, with great pleaſure, and thankfulneſs, as he always did any of his perſecutions; rejoicing, *that he was counted worthy to ſuffer for the name of Jeſus.* He left the reverend and learned Mr. *George Fownes*, in *Glouceſter-caſtle*; who, by the confinement, and a conſtitution broken with labours and fatigue in the ſame cauſe, ſoon after took his flight from a *priſon* below, to a *paradiſe* above.

Mr. *Joſeph Maiſters*. I ſhall give ſome account of him hereafter, and only ob-

* Manuſcript *penes me.*

ſerve

serve here from Dr. *Calamy* *; That 'he was born at *Kingsdown*, near *Ilchester*, 'in the county of *Somerset*, *Nov.* 13, '1640. He went to *Magdalen-College*, the 'latter end of *Feb.* 1656; and there he 'continued, till upon the restoration of 'of king *Charles*, commissioners were sent 'down, as *Wood* expresses it, to rectify 'all things in the university. Among 'other rectifications, they brought in the 'ceremonies of the church of *England* in- 'to that, as well as other colleges. And 'Mr. *Maisters* thereupon removed to *Mag- 'dalen-hall*; and at that time standing for 'his degree of *batchellor of arts*, it was 'denied him, purely because of his refus- 'ing conformity. And, in this respect, 'he was one of the first *sufferers*. Hav- 'ing seen some certificates of this, I shall 'here subjoin them: And, says the doc- 'tor, leave my reader to his own remarks.

Joseph Maisters.

Feb. 5, 1660-1.

'THESE are to certify whom it 'may concern, that *Joseph Mai- 'sters*, student of *Magdalen-hall*, (lately 'of *Magdalen-college*, in *Oxon.* during his 'abode in the said university, did behave 'himself piously, and studiously; and was 'forced to leave his place in the said col- 'lege; as also, was denied his degree of '*batchellor in arts*, (having compleated his

* Continuation, p. 107.

'time,

'time, and performed all exercises thereto 'required by the statutes) only upon this 'reason; *viz.* for his *non-conformity* to 'the ecclesiastical discipline lately intro-'duced into the said college. In testimony 'whereof, we subscribe our names,

Henry Wilkinson, D. D.

'I am persuaded, that Mr. *Maisters*, in 'respect of his life and learning, is with-'out exception: And I have attested it 'before by my own hand, in the register 'of the congregation, that his presenta-'tion was unduely denied, after his grace 'was by me pronounced granted, merely 'upon the pretence of *non-conformity*: So 'that the said Mr. *Maisters* (in my opi-'nion) hath a good right to challenge a 'presentation to his degree, if it please 'the vice-chancellor accordingly to ad-'mit him thereunto.

Ita testor,

Tho. Tanner, Acad. Proc.

'We whose names are underwrit, can 'testify the truth of the foresaid certificate, 'and proctor's subscription.

John Williams, (then) dean.

Edward Northmore, reg. mag. pre-sent at that congregation.

Edmund Major, reg. mag. present at that congregation.

Theo. Gale, A M.

'THESE

'THESE are to certify, whom it 'may concern, that we whose names are 'here subscribed, having personal know-'ledge of *Joseph Maisters*, do testify, that 'he hath behaved himself studiously, pi-'ously, and deservingly, during his resi-'dence in the university.'

Henry Hickman, B. D.
George Cowper, A. M.
John Brett, A. M.

AFTER such usage, says Dr. *Calamy*, Mr. *Maisters* had little heart to stay any longer in the university; and therefore quitted it, after near *five* years continuance there, and lived, and followed his studies in private, preaching occasionally, as he had opportunity. At length he settled with a worshipping society of christians, at *Theobalds* in *Hertfordshire*, and was ordained to the ministry, *October* 30, 1677, and continued exercising his ministry afterwards there, and in the city of *London*, sometimes more publickly, and sometimes more privately, as the times would allow, for *fifty* years, till his death.

Mr. *Richard Allen*, a man of great piety and moderation, of whom I shall make more mention hereafter. When preaching a lecture, on a *Thursday*, was, with *ten* more seized, and carried to *Newgate*. He was fined *ten* pounds, and the rest some Richard Allen.

marks: He lay there about *six* or *seven* weeks. His friends having some interest in the sheriffs, became bound for his good behaviour, and obtaining a remission of his fine, he was discharged; the rest paying their fines, were discharged also.

AT another time, he was preaching in *White's-alley*, *Moorfields*, they met about five of the clock in the morning, the better to conceal themselves; but some troopers came in upon them, and abused the people very much; threw one of the forms at Mr. *Allen* in the pulpit, broke down the galleries, and did about *forty* or *fifty* pounds damage to the meeting-house.

CHAP. II.

From the beginning of the reign of king James II. *to the glorious revolution under king* William III. *of immortal memory.*

K. James II. anno 1684.

KING *James* II. being now upon the throne, all the former heats and animosities against him, on the account of his being of the *Roman-catholick* religion, in the late reign, seemed now to be

be quite forgot, amidſt the loud acclamations of the people at his acceſſion.

Dr. *Welwood** ſays, 'The firſt ſpeech he 'made as king, the day his brother died, 'gave hopes of a happy reign; and even 'thoſe that had appeared with the greateſt 'warmth againſt him before, were willing 'now to own themſelves to have been mi-'ſtaken, and were ready to expreſs their 'repentance for what was paſt. For he 'told them, that ſince it had pleaſed Al-'mighty God, to place him in that ſtation, 'and that he was now to ſucceed to ſo 'good and gracious a king, as well as ſo 'very kind a brother, he thought fit to 'declare to them, that he would endea-'vour to follow his example, and eſpeci-'ally in that of his great clemency, and 'tenderneſs to his people; and that tho' 'he had been reported to be a man for 'arbitrary power, yet he was reſolved to 'make it his endeavour to preſerve the 'government of *England*, both in church 'and ſtate, as it was then eſtabliſhed by 'law. That he knew the principles of 'the church of *England* were for *monar-'chy*, and that the members of it had 'ſhewn themſelves good and loyal ſubjects; 'therefore he would always take care of 'it, and defend and ſupport it. That he 'knew that the laws of *England* were 'ſufficient to make the king as great a

* Memoirs, p. 136.

'monarch as he could wiſh; and that 'as he would never depart from the juſt 'rights and prerogatives of the crown, ſo 'he would never invade any man's pro-'perty: Concluding, that as he had often 'hitherto ventured his life in defence of 'this nation, ſo he was reſolved to go as 'far as any man in preſerving it, in all 'its juſt rights and liberties.'

Anno 1685. Oates, Dangerfield, *and* Baxter *tried.*

BEFORE the meeting of the *parliament*, which was called for the 19th of *May*, three perſons, *viz. Oates*, *Dangerfield*, and *Baxter*, which were odious to the king, the papiſts and the prevailing party, were brought to their trials before the lord chief juſtice *Jefferies*, at the King's-bench bar the 8th and 9th of *May* 1685. The partiality with which theſe perſons were tried and condemned, will ſcarcely be denied: For as well during this reign, as in the latter part of the former, all the *juries* were packed, and had engaged before hand to be guided by the court.

THE cruel ſentences paſſed againſt *Oates*, and *Dangerfield*, are facts ſo well known, that I ſhall omit them, and only take notice of *Jefferies*'s conduct in the trial of Mr. *Baxter*, for his *paraphraſe on the New Teſtament*; wherein it was pretended, that there were ſeveral ſeditious paſſages, and highly reflecting on the biſhops; which may ſhew the judge's partialiaty, with reſpect to the whole.

Monſ.

Monſ. *Rapin** ſays, 'Jefferies laying 'aſide, on this occaſion, the office of a 'judge, to turn evidence, affirmed, that 'Baxter was an enemy to the name and 'thing, the office and perſons of biſhops; 'and ſeverely reprimanded the counſel, 'probably for defending their cauſe too 'well. Then ſpeaking to *Baxter*, he 'ſaid; *Richard*, thou art an old fellow, 'an old knave, thou haſt written books 'enough to load a cart, every one as full 'of *ſedition*, I might ſay *treaſon*, as an 'egg is full of meat; had'ſt thou been 'whipped out of thy writing trade *forty* 'years ago, it had been happy. Thou 'pretendeſt to be a preacher of the goſ-'pel of peace, and thou haſt one foot in 'the grave; it is time for thee to begin 'to think what account thou intendeſt 'to give. But leave thee to thyſelf, and 'I ſee thoul't go on, as thou haſt begun; 'but, by the grace of God, I will look 'after thee. I know thou haſt a mighty 'party, and I ſee a great many of the 'brotherhood in corners waiting to ſee 'what will become of their *mighty Don*, 'and a doctor of the party (Dr. *Bates*) at 'your elbow; but by the grace of God 'Almighty, I will cruſh you all.

'THE chief juſtice, in ſumming up 'the evidence, ſaid; it is notoriouſly 'known, that there has been a deſign to

* Hiſt. of *England*, Vol. II. p. 744.

'ruin the king and the nation. He 'is as modeſt now as can be; but time 'was, when no man was ſo ready at, '*bind your kings in chains, and your no-*'*bles in fetters of iron*; and, *to your tents*, 'O Iſrael. Gentlemen, for God's ſake, 'do not let us be gulled twice in an age. 'It manifeſtly appears, ſays *Rapin*, from 'theſe laſt words of *Jefferies*'s, that *Bax-*'*ter*'s book was only a pretence to puniſh 'him for what he had done during the 'troubles.

'IN concluſion, being found guilty, 'judgment was given againſt him, to be 'fined *five hundred marks*, to lie in priſon 'till he paid it, and to be bound to his 'good behaviour for *ſeven* years.'

Accont of Titus Oates.

Dr. *Titus Oates*, having bore the name of a *Baptiſt*, and been ſome ſmall time of that profeſſion, I ſhall here from *Rapin** tranſcribe ſome account of him; who ſays, 'He had his firſt education in *Mer-*'*chant-taylors* ſchool in *London*, and next 'in the univerſity of *Cambridge*, where 'he was ſtudent in two colleges, *Caius*'s 'and St. *John*'s, and where he left no 'reputation behind him for his parts or 'learning; tho' he ſeemed diſtinguiſhed 'for a tenacious memory, a plodding in-'duſtry, and an unparalleled aſſurance; be-'ſides a particular canting way, that ap-

* Hiſt. of *England*, Vol. II. p. 689.

'peared

'peared in his academical exercises. Removing from thence he slipt into orders, and for a while officiated as curate to his father; after which he enjoyed a small vicarage in *Kent*, from whence he removed to another in *Sussex*; and after that, for some time got into the duke of *Norfolk*'s family, when he particularly sided with the *Socinians* at *London*; so that he became very uncertain as to his principles and religion, and infamous as to his morals. In the year 1677, being abandoned, and destitute of common necessaries, he fell into the acquaintance of Dr. *Ezrael Tongue*, a city divine, a man of letters, and a prolifick head, filled with all the *Romish* plots and conspiracies since the reformation. This man was remarkable for his parts and great reading, but of a restless and humorous temper, full of variety of projects, and scarce ever without a pen in his hand, and a plot in his head. At first he seemed to entertain *Oates* out of charity, who then went by the name of *Ambrose*; and complaining that he knew not where to get bread, the doctor took him to his house, gave him clothes, lodging, and diet, and told him, he would put him in a way. After which, finding him a bold undertaker, he persuaded him to insinuate himself among the *Papists*, and get particular

'ticular acquaintance with them; which, 'being effected, he let him underſtand, 'that there had been ſeveral plots in '*England* to bring in *popery*; and if he 'would go beyond ſea among the *Jeſuits*, 'and ſtrictly obſerve their ways, it was 'poſſible there might be one at preſent; 'and if he could make that out, it would 'be his preferment for ever. But, how-'ever, if he could get their names, and 'ſome informations from the *Papiſts*, it 'would be eaſy to rouſe people with the 'fear of *Popery*.

'PURSUANT to this advice, ſays *Ra-'pin*, *Oates* reconciled himſelf to the 'church of *Rome*; and, moreover, accor-'ding to ſome, entered into the ſociety 'of the *Jeſuits*. In *April*, 1677, he 'was ſent to *Valladolid* in *Spain*, where 'he remained *ſix months*, and then re-'turned to *England*: After a month's 'ſtay, he was ſent to *St. Omers*, the *En-'gliſh* ſeminary, for further diſcoveries. In 'ſhort, the latter end of *June*, the 'ſame year, he returned to *England*, and 'repaired to his friend *Tongue*, furniſhed 'with materials picked up at *St. Omers*. 'Out of theſe materials, *Tongue* and *Oates*, 'at ſeveral conferences together, either at '*London*, or in an hired houſe at *Lam-'beth*, framed the papers, or narrative 'delivered by *Tongue* to the king, and 'the lord treaſurer *Danby*, as copies of

'what *Oates* had written with his own 'hand.'

IT is well known, that this *Titus Oates*, in the latter part of his life, joined himſelf in communion, and was a ſhort time in the miniſtry among the *Baptiſts*. He had, in his youth, been a member of a church of that denomination, meeting in *Virginia-ſtreet, Ratcliff-highway*, under the paſtoral care of Mr. *Iſaac Lamb*, but had left them, and the whole body of diſſenters for near *thirty* years, ſeeking elſewhere for that preferment which he knew they could not give him. But it was not till after above two years application (as appears by the ſeveral dates of his letters publiſhed in 1701, in a *quarto* pamphlet, intitled, a *New Diſcovery of* Titus Oates) that he was reſtored to their communion. The ſeeming ſincerity of his religious proteſtations, not only contained in his many letters, but alſo in his daily converſe with them, in the end gave them ſome hopes of his integrity and true reformation. But the great caution and conduct of that congregation to whom he applied, their full examination and ſtrict ſcrutiny into the ſincerity of his profeſſions, in which they proceeded as far as human teſt could reach, the truth of the heart lying only in the ſight of God, will appear by the letter ſubſcribed by the chief of the congregation, and the propoſals therein contained.

SIR,

SIR, *July 7.* 1696.

'SUCH of us, who were present at 'the conference between you and 'the *four* brethren, at *J*——*Coffee-house*, 'were well pleased with what you said 'to those *three* things then discoursed of; 'and, for a further satisfaction to us, and 'the whole church, to which you desire 'to be united, we make it our request to 'you, to give an account of the following 'things in writing, and we hope you will 'not be unwilling to comply with our de-'sire herein; thinking, that it will be much 'to the honour of God, and be the most 'probable way to satisfy us. The first 'then discoursed of, were some great prin-'ciples of religion; now in regard, that 'the principles of religion are of a large 'compass, and few of them were then 'touched upon, we desire you to give an 'account of your faith in writing; and 'we are the rather induced hereto, be-'cause a good agreement and harmony 'in principles, is very necessary to the com-'fort of church communion; and also 'because it is the indispensible duty of 'every church, to be the *pillar and ground* 'of truth, to keep fast the form of sound 'words, to contend earnestly for the faith 'once delivered to the saints, and to seek 'after, for their spiritual nourishment and 'growth, *the sincere milk of the word.*

'The

'The next thing then discoursed of was, 'your grievous *apostacy*, and falling into 'the communion of the church of *Rome*, 'and joining with it so far in its hellish 'and bloody designs against the *protestant* 'interest in these nations, which we think 'requires the deepest humiliation. And 'inasmuch as you have been upon the 'publick stage for many years, and are so 'known, not only in these nations, but in 'most of *Europe*, we do think, that a pub-'lick acknowledgment of it in print might 'be very expedient for the honour of 'God, and the satisfaction of all good *Pro-'testants*. But as for our own satisfaction, 'which we are mostly concerned in, we 'desire you would give us a particular 'account of your conversion; which by 'a sincere reflection upon what hath pass-'ed between God and your own soul, we 'hope may be easily done. This, we 'are very desirous of, because the inward 'work of God's Spirit, in the conversion 'of a sinner to himself, is the spring and 'cause of a holy life and conversation, 'whereby God is honoured in the world, 'and a good example is given unto others, 'if the heart be furnished with gracious 'and holy principles, that will discover 'themselves in an outward conformity to 'all rules of religion, whereby we *adorn 'the doctrine of God our Saviour in all 'things*. We desire you will be pleased

'to

'to take what we have here written in 'good part, having no other end, beſides 'the glory of God, your good, and our 'own ſatisfaction, in order to that you 'have propoſed to us. Without any far-'ther troubling you in reading our well-'intended lines, we remain

Your real and affectionate friends.

I SHALL not trouble the reader with the many letters he wrote full of ſeeming ſincerity and ſanctity, and earneſt and preſſing deſires, continued from year to year before he could gain admiſſion.

I THINK it is ſufficient to let the world ſee the caution with which this people acted, and the time they took for the trial of the ſincerity of the profeſſion he had made to them; I ſhall therefore only obſerve, that ſome of the doctor's *letters* are addreſſed to one, whom he ſtiles *his dearly beloved brother*, a deacon of that church, who was indeed a worthy man, and of an unblemiſhed character, whoſe name I forbear to mention; becauſe the author * from whence I collected this account, has done ſo. He tells him in one place, 'That thro' the grace of God, he deſires 'admiſſion into their communion, to be 'a comfort to him and the brethren.' In another place, 'That it ſhould be both 'to his own, and their ſatisfaction; but

* New Diſcovery.

'above

'above all, to the honour of our holy 'God, and the edification of his church.' In another, he does with the greateſt ſolemnity, proteſt in the preſence of *Jehovah*, and his holy angels, and them all, 'That he has no other deſigns, than the 'glory of his name, and the credit of his 'everlaſting goſpel, and their peace and 'comfort, and his own, that he might 'walk with them in the truth, &c. That 'he will do the utmoſt of his power, to 'adorn the doctine of God his Saviour in 'all things.'

HE was reſtored to his communion in the year 1698 or 1699, but did not long continue, before his conduct diſcovered his hypocriſy, and they *excluded* him from among them. The immediate occaſion was his behaviour on the death of a gentlewoman belonging to the ſame church; who, about *twelve* years before, had been deceived in the character of a perſon who courted her; and finding reaſon to ſuſpect him when matters had been carried too far to refuſe him, did, by *articles of agreement*, made between them, under hand and ſeal, aſſign in truſt for her ſeparate uſe, and reſerve to herſelf, the power of diſpoſing of her eſtate at her death, excepting ſuch part as was thereby ſetled upon him. The marriage being agreed to upon theſe conditions, and the huſband uſing his wife in a barbarous manner, ſeveral

veral ſuits were commenced againſt him by her, and her truſtees. But at length, they came to a *ſecond* agreement, by *new articles*, confirming the former; and, in conſideration of *eight hundred pound* more paid to the huſband, the remainder of her eſtate was aſſigned over in truſt for ſuch purpoſes only, as ſhe, whether *ſole*, or under *coverture*, ſhould by her laſt will, or by any writing under her hand and ſeal, direct and appoint. And it was agreed, that for want of ſuch direction and appointment, it ſhould go to her *executors* and *adminiſtrators*, excluſive always to the huſband, and ſo, as that he ſhould have no power over any part of it.

THIS gentlewoman died in *October*, 1699, poſſeſſed of about *eleven* or *twelve hundred pounds*; part of which ſhe diſpoſed of by her *will*, in ſeveral legacies, leaving the *reſidue* to her *executors*, who had alſo formerly been two of her *truſtees*. Of theſe the above-mentioned gentleman was *one*. The heads of the church appointed a miniſter, much eſteemed by the deceaſed, to preach her funeral ſermon. He waited on the doctor, who ſeemed very well pleaſed, and readily gave his aſſent to the choice; but to the ſurpriſe of the congregation, on the Lord's-day, the doctor got into the pulpit half an hour before the uſual time, on purpoſe to prevent the intended *funeral ſermon*: The congregation,

tion, unwilling to make any diſturbance, ſubmitted to the rudeneſs and obſtinacy of the doctor, and appointed the *funeral ſermon* to be preached next *Sunday* following. The doing of this ſo diſpleaſed the doctor, that with much paſſion, and unbecoming words, he told the officers of the church, that from that day forwards, he would never preach more amongſt them. In anſwer to which, they told him, that they would take him at his word; for the church had made an entry in their church-book, that he never ſhould preach more amongſt them. From this unexpected anſwer, joined with the aforementioned reſentments, we may preſume the doctor premeditated revenge. For having preſented the church with a pulpit-cloth, table-cloth, and cuſhion, he ſent a meſſenger to demand them, and they were accordingly delivered. About four months after he ſent them back to the church, with this *apology*, that it was his wife, not he, that ſent for them, and that he would have ſent them back again the next day, had it not *rained*; whereupon one pleaſantly aſked the doctor, if it had rained *three* or *four* months together?

THE doctor, to cover his reſentment, by acquieſcing in outward appearance with the pleaſure of the church, in ſubmiſſion to his excluſion from the miniſtry with them, came now and then as a *private auditor*,

ditor, desiring to know wherein he had offended, and seemingly to offer all reasonable satisfaction. But he had a secret game to play, *viz.* under the mask of friendship to ruin the *gentleman* abovementioned, one of the *executors* of the deceased gentlewoman, who had the chief hand in preventing his preaching the *funeral sermon*, and in advising to discontinue him as their minister. For the husband of the deceased, contesting the *validity* of the will in *doctors commons*, on pretence that the *testatrix* was *non compos mentis* at the making of it, *Oates* zealously solicited the cause against the *executors*; and, as he himself declared to some persons, who afterwards testified it against him upon oath in *chancery*, that it was by his management, a sentence was obtained against the will. From this sentence the *executors* appealed to the *court of the arches*. From which time the doctor, who till then had acted openly against them, made frequent visits to them, and to all their relations and acquaintance, who he could imagine had any influence upon them; intreating and soliciting most earnestly, that they would get the cause removed from the *commons*, and not spend any more christian money in that antichristian court, the vile remains of *popery*, as he called it, but leave it to *arbitration*. His most frequent visits were to his *dear friend*, the gentleman above-mentioned.

In which he firſt ſignified, that it was probable he had been impoſed upon by the huſband; and therefore deſired to be better informed how the caſe ſtood. And having received from *both* the *executors* a full account of it, he pretended great ſorrow for the ſteps he had taken againſt them, declared himſelf fully ſatisfied of the juſtneſs of their cauſe, even from that *one* clauſe in the *ſecond deed of ſettlement*, whereby the huſband had for ever debarred himſelf from having any thing to do with his wife's eſtate. This he declared ſo ſtuck with him, that he could not get over it, often calling it, *the five ſhilling clauſe*, and ſaying, that if he had ſeen the ſettlement before, he never would have ſtirred one ſtep for the huſband. He declared he was ſatisfied of the *validity* of the will; and that even the inſtructions given to the attorney, were in his judgment a *good* will. With the help of ſuch inſinuations as theſe, he preſſed the *executors* to leave the matter to his *arbitration*.

AFTER much ſolicitation and intrigue on his ſide, the thing was at length agreed to; and bonds being ſealed by both parties, attendance was made at the doctor's houſe, where, contrary to an agreement expreſly made before the arbitration, that no *Lawyers* ſhould be preſent, an *attorney*, a *proctor*, and a *ſolicitor*, appeared on the huſband's ſide, interrupting and brow-beating

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the *executor*'s witneſſes, and were therein encouraged and aſſiſted by the doctor; and at length, in *December* 1700, he publiſhed his *award*, whereby he confirmed the ſentence given *againſt* the will, and among other things, ordered the *executors* to pay to the huſband of the deceaſed *fifteen hundred pound*, at his [the doctor's] own houſe.

FOR relief againſt this award, the *executors* exhibited a bill in *chancery*. In anſwer to which, *Oates* ſwore that the deceaſed herſelf had acquainted him, a fortnight before her death, that one of the *executors*, the *perſon* ſo often before-mentioned, had above *two thouſand pounds* of her's in his hands, and that in proof thereof, ſhe ſhewed him *two* bonds under his hand and ſeal, the one for *fifteen hundred pound*, and the other for *five hundred*. But no ſuch matter was pretended to at the time of the *reference*, or ever heard of, till this his anſwer in *chancery*.

BESIDES, it is well known, that inſtead of any ſuch intimacy, as ſhould diſpoſe the gentlewoman to make him acquainted with her condition, ſhe often expreſſed a great diſlike of him; particularly, having ſeveral months before her death, invited him one *Sunday* to dine at her houſe, which was near the meeting-place, ſhe took ſuch diſguſt at his behaviour, as to declare ſhortly after, that he ſhould never

ver more come within her doors. Moreover, as a probable evidence, that this whole matter was an invention of his own, designed to satisfy his revenge, it was testified upon oath, that at the very time when *Oates* solicited the *executors* to leave the cause to his arbitration, he declared in other company, that he was angry with them for not inviting him or his wife to the funeral, and for preventing his preaching the *funeral sermon*, and putting a boy over his head, who had been a doctor in divinity *twenty* years.

It was likewise proved, that soon after the affair was committed to his *arbitration*, he said, with an air of joy and triumph, to two gentlemen of the *executor*'s acquaintance, that he had then *a rod in his hands*, with which he would scourge the person above-mentioned; (whom in his letters he had called his *dear friend)* that he would *swinge* him with it, and when he had worn it to the stumps, he would lay it by; that before he had done with him, he would ruin him, and make him fly his country, and not leave him worth a *shilling*. And being told that he ought not to seek revenge, but leave it to God; he replied, that vengeance was indeed God's sweet morsel, which he kept to himself; but that he was often long before he executed his vengeance; and that when the *Jews* refused St. *Paul*, he turned to

the *Gentiles*. To which being anſwered, that though St. *Paul* did turn to the *Gentiles*, yet he did not wage war with the *Jews*; he replied, that tho' *Paul*'s teeth were grown, his nails were not. And further it was proved, that in diſcourſe after the *award*, *Oates* declared, there never was any reconciliation between him and that *executor*; that though he went to the ſame meeting with him, he had an end in that; and that he believed he had done his buſineſs.

IT may be ſome ſatisfaction to the reader to be informed, that after two days hearing of this cauſe, the *award* was, by a *decree in chancery*, in *Nov.* 1702. condemned and ſet aſide, as *revengeful* and partial.

THAT decree was a few months after confirmed in the *houſe of lords*, to whom the huſband had appealed; and the gentlewoman's will was ſhortly after that confirmed in the *court of the arches*, and the former ſentence againſt it reverſed.

N. B. THIS account of Dr. *Oates* is taken partly from the above-mentioned *pamphlet*; and partly from the aſſiſtance given by a reverend gentleman, a deſcendant of one of the *executors*, who has in his hands the deeds, the bills, and anſwers, the depoſitions of witneſſes, and other papers relating to the controverſy.

I SHOULD

I SHOULD have paſſed over this infamous man in ſilence, had not the *Pædobaptiſt* gentlemen, when they had occaſion to mention him, been careful to note him an *Anabaptiſt*; but the reader may ſee with what little juſtice he is by way of *odium* on that profeſſion denominated ſuch. For, whatever his profeſſion might be under the tutelage of his father in his youth, and for ſome little time afterwards, he became a member of the church of *England*, and was deemed worthy of a living therein. After he fell to the church of *Rome*, he returned again to the church of *England*, and continued therein about *ſixteen* years, before he made his application to the *Baptiſts* for admiſſion into their communion. And they, through a prudent jealouſy of him, ſpent almoſt *three* years in trial of the ſincerity of his profeſſion. For in his letters he thus complains and ſays, 'It is keeping him upon the rack.—— It is worſe than death, in thoſe circumſtances he is in, to be thus long delayed.' Again, he begs them not to break his heart by ſuch delay, and ſays, 'If he be not reſtored to the communion with the church of God, he ſhall always mourn like a turtle.' Nay, he farther ſaid, 'that his heart was ſick unto death, particularly on ſuch a Lord's-day he thought he ſhould have died with the very

New diſcovery.

'very anguish of soul for being put off,' &c.

HOWEVER, by such his plausible carriage and behaviour, though in the end they were deceived, a fault not to be imputed to those who cannot enter into the secrets of mens hearts; yet, as far as I can find, in less than a year after his admission, they excluded him as a *disorderly* person, and an *hypocrite*. Therefore, if he deserved any christian denomination, let the reader judge to whom he most properly belonged.

Vind. of the Dissenters.

IN the reign of king *James* II. says Mr. *Peirce*, 'Our author, [*meaning Dr.* 'Nichols] begins with the rebellion of 'the duke of *Monmouth*. In the begin-'ning, *says he*, of this reign, *James* duke 'of *Monmouth*, taking to himself the roy-'al title, raised an army against king '*James*. His head quarters were at *Taun-'ton*, a town in the *West of England*, 'whither soldiers flock'd in unto him out 'of all the different sects of the *non-con-'formists*, more of which had in all pro-'bability joined him, if he had succeeded 'in his enterprize.

'MANY of the *non-conformists*, says 'Mr. *Peirce*, thought king *Charles* mar-'ried to the duke's mother, and so were 'persuaded the duke was the true heir to 'the crown; and that king *Charles* dis-'owned his marriage, that he might do

'the

'the *Papiſts* a pleaſure by ſetting him a-
'ſide. They may therefore be the rather
'excuſed, that being thus miſtaken about
'his right, they embraced that opportu-
'nity of ſhaking off the tyrannical yoke,
'and recovering their juſt liberties, after
'they had been miſerably oppreſſed, and
'perſecuted for above *twenty* years. Or,
'if that miſtake on our ſide is not to be
'forgiven, we only deſire they may fall
'under the ſame cenſure, who, before
'they had felt the *thouſandth* part of our
'hardſhips, had recourſe to the prince of
'*Orange*, crying out earneſtly for his
'aſſiſtance, and mutually promiſing him
'their own.'

THE duke of *Monmouth* being defeated, paid the price of his rebellion with his blood. 'The king being thus freed, *ſays* 'Rapin, from his greateſt fears, gave him-
'ſelf over entirely to the paſſion of re-
'venge, on thoſe who directly, or indi-
'rectly, had aſſiſted the duke of *Mon-*
'*mouth*. To that end, the lord chief juſ-
'tice *Jefferies* was ſent with *four* judges
'aſſiſtants into the *Weſt*, with a ſpecial
'commiſſion of *oyer and terminer*, to try
'the late rebels: and major-general *Kirk*
'was ordered to attend him with a body
'of troops, to keep the people in awe.
'It was not poſſible, *ſays he*, for the king
'to find in the whole kingdom, *two* men
'more deſtitute of religion, honour, and

Hiſt. of England, Vol. II. p. 750.

'humanity. They were *two* cruel, and 'mercileſs tygers, that delighted in blood.'

James Bent, in his book intitled, *the bloody aſſizes*, has given a liſt of all thoſe that were condemned, and ſuffered in the *Weſt* in the year 1685, under the ſentence of *Jefferies*, and the number in each place where they were executed; which in all, by his account appears to be *two hundred and thirty nine* perſons *, beſides thoſe hanged and deſtroyed in cold blood. Amongſt which, without doubt, ſome were *Baptiſts*: and in all probability, had not the nation in general united ſoon after to dethrone the king, this, like ſome others, would have been recorded as a *rebellion* of the *Baptiſts*.

Ibidem. 'FATHER *Orleans*, ſays *Rapin*, who 'writ from the mouth of *James* II. not 'being able to deny theſe barbarous exe-'cutions, endeavours to excuſe them *two* 'ways. He ſays, *Firſt*, that the king 'was informed of them too late to prevent 'them, and that the great ſervices per-'formed by *Jefferies* and *Kirk* prevailed 'with him to ſpare them. He ſays in the 'next place, that the king made amends 'for thoſe injuſtices, as far as lay in his 'power, by the general pardon he after-'wards granted. But it is eaſy to ſee 'how vain theſe excuſes are, if it is con-'ſidered, that when *Kirk* was charged

* *Biſhop* Burnet *ſays above* ſix hundred *were hanged.*

'with

'with theſe cruelties, he anſwered, that 'Jefferies and *himſelf* acted far ſhort of 'the king's inſtructions.'

BISHOP *Burnet* aſſures us, 'That the 'king had a particular account of all *Jef-* 'feries's proceedings, writ to him eve- 'ry day; and he took pleaſure to relate 'them in the drawing-room to foreign 'miniſters, and at table, calling it *Jeffe-* 'ries's campaign. *Hiſt. of his own time,* p. 648.

'*Dykvelt*, the ſtates ambaſſador, told '*Burnet*, that the king talked ſo often of 'theſe things, in his hearing, that he 'wonder'd to ſee him break out into thoſe 'indecencies.'

THE city of *London* was witneſs alſo of ſeveral executions in *October*; and among many others, Mrs. *Elizabeth Gaunt*, a *Baptiſt*, a very pious and religious woman, was publickly and cruelly *burnt alive* for harbouring one of the duke of *Monmouth*'s adherents.

'THERE was in *London*, ſays biſhop 'Burnet, one *Gaunt*, a woman that was 'an *Anabaptiſt*, who ſpent a great part of 'her life in works of charity, viſiting the 'jails, and looking after the poor, of what 'perſuaſion ſoever they were. One of 'the rebels found her out, and ſhe har- 'boured him in her houſe, and was look- 'ing for an occaſion of ſending him out 'of the kingdom. He went about in the 'night, and came to hear what the king 'had Ibidem. Elizabeth Gaunt *burned.*

'had ſaid, *viz.* That he would ſooner
'pardon the rebels, than thoſe who har-
'boured them. So he, by an unheard of
'baſeneſs, went and delivered himſelf, and
'accuſed her that harboured him. She
'was ſeized on and tried. There was no
'witneſs to prove that ſhe knew that the
'perſon ſhe harboured was a rebel, but he
'himſelf. Her maid witneſſed only, that
'he was entertained at her houſe. But
'though the crime was her harbouring a
'traitor, and was proved only by this in-
'famous witneſs, yet the *judge* charged
'the *jury* to bring her in guilty, pretend-
'ing, that the maid was a ſecond witneſs,
'though ſhe knew nothing of that which
'was the criminal part. She was con-
'demned and *burnt*, as the law directs,
'in the caſe of women convict of treaſon.
'She died with a conſtancy even to a
'cheerfulneſs, that ſtruck all that ſaw it.
'She ſaid, charity was a part of her reli-
'gion, as well as faith. This, at worſt,
'was the feeding of an enemy; ſo ſhe
'hoped ſhe had her reward with him, for
'whoſe ſake ſhe did this ſervice, how un-
'worthy ſoever the perſon was that made
'ſo ill a return for it. She rejoiced, that
'God had honoured her to be the *firſt* that
'ſuffered by *fire* in this reign; and that
'her ſuffering was a *martyrdom*, for that re-
'ligion which was all love. *Pen* the quaker,
'ſays the biſhop, told me he ſaw her die.

'She

'She laid the ſtraw about her for burning 'her ſpeedily, and behaved herſelf in ſuch 'a manner, that all the ſpectators melted 'in tears.'

SHE was executed according to her ſentence at *Tyburn*, *October* 23, 1685. and left the following paper written with her own hand, and deliver'd it to captain *Richardſon*, then keeper of *Newgate*.

'NOT knowing whether I ſhall be ſuf- *Her* 'fered, or able, becauſe of weakneſſes that *ſpeech.* 'are upon me, through my hard and cloſe 'impriſonment, to ſpeak at the place of 'execution, I have wrote theſe few lines, 'to ſignify, that I am reconciled to the 'ways of my God towards me; though it 'be in ways I looked not for, and by ter- 'rible things, yet in righteouſneſs: for 'having given me life, he ought to have 'the diſpoſing of it, when and where he 'pleaſes to call for it: and I deſire to of- 'fer up my all to him, it being but my 'reaſonable ſervice; and alſo the firſt 'terms Chriſt offers, That he *that will be 'his diſciple, muſt forſake all and follow 'him.* And therefore let none think hard, 'or be diſcouraged at what hath happened 'unto me; for he doth nothing without 'cauſe, in all that he hath done unto me; 'he *being holy in all his ways, and righte- 'ous in all his works*; and it is but my lot, 'in common with poor deſolate *Zion* at 'this

'this day. Neither do I find in my heart,
'the leaſt regret for any thing that I have
'done in the ſervice of my Lord and Ma-
'ſter Jeſus Chriſt, in ſecuring and ſuc-
'couring of any of his poor ſufferers, that
'have ſhewed favour, as I thought, to his
'righteous cauſe; which cauſe, though it
'be now fallen and trampled on, yet it
'may revive, and God may plead it at an-
'other rate, more than ever he hath yet
'done, with all its oppoſers and malicious
'haters. And therefore, let all that love
'and fear him, not omit the leaſt duty
'that comes to hand, or lies before them;
'knowing, that now Chriſt hath need of
'them, and expects they ſhould ſerve him.
'And I deſire to bleſs his holy name, that
'he hath made me uſeful in my genera-
'tion, to the comfort and relief of many
'deſolate ones; *that the bleſſing of thoſe*
'*that were ready to periſh, hath come upon*
'*me*; and I have been helped *to make the*
'*heart of the widow to ſing*. And I bleſs
'his holy name, that in all this, together
'with what I was charged with, I can
'approve my heart to him, that I have
'done his will, though it doth croſs man's.
'And the ſcriptures which ſatisfy me are,
'*Iſa.* xvi. 3, 4. *Hide the out-caſts; bewray*
'*not him that wandereth; be thou a covert*
'*to them from the face of the ſpoiler.* And
'*Obad.* xii. 13, 14. *Thou ſhouldeſt not have*
'*delivered up thoſe of his, that did remain*

'*in*

'*in the day of diſtreſs.* But men ſay you 'muſt give them up, or you ſhall die for 'it. Now, *who to obey, judge ye.* So 'that I have cauſe to rejoice, and be ex-'ceeding glad, in that I ſuffer *for righte-'ouſneſs ſake*, and that I am accounted 'worthy to ſuffer for *well doing*; and that 'God hath accepted any ſervice from me, 'which hath been done in ſincerity, tho' 'mixed with manifold infirmities, which 'he hath been pleaſed, for Chriſt's ſake, 'to cover and forgive.

'AND now, as concerning my crime, as 'it is called; alas! it was but a *little one*, 'and might well become a prince to for-'give: but he that ſhews no mercy, ſhall 'find none; and I may ſay of it in the 'language of *Jonathan*, *I did but taſte a 'little honey, and lo, I muſt die for it.* I 'did but relieve an unworthy, poor, diſ-'treſſed family, and lo, I muſt die for it. 'Well, I deſire, in the lamb-like nature of 'the goſpel, to forgive thoſe that are con-'cerned; and to ſay, *Lord, lay it not to 'their charge.* But I fear it will not; 'nay, I believe, when he comes to make 'inquiſition for blood, it will be found at 'the door of the furious judge*; who, 'becauſe I could not remember things, 'through my dauntedneſs at *Burton*'s wife, 'and daughter's witneſs, and my igno-'rance, took advantage thereat, and would

* *Withers.*

'not hear me, when I had called to mind
'that which I am ſure would have in-
'validated the evidence. And though he
'granted ſomething of the ſame kind to
'another, he denied it to me. At that
'time my blood will alſo be found at the
'door of the *unrighteous jury*, who found
'me guilty upon the ſingle oath of an
'out-lawed man; for there was none but
'his oath about the money, who is no
'legal witneſs, though he be pardoned,
'his out-lawry not being reverſed, the law
'requiring *two* witneſſes in point of trea-
'ſon. And then about my going with
'him to the place mentioned, *viz.* the
'*Hope*; it was by his own word before he
'could be out-lawed; for it was about
'*two* months after his abſconding: ſo
'that though he was in a proclamation,
'yet not high treaſon, as I am informed,
'whereby I am clearly murdered. And
'alſo bloody Mr. *Att*—,* who hath ſo un-
'ſatiably hunted after it, though it is no
'profit to him, yet through the ill will he
'bears me, left no ſtone unturned, as I
'have ground to believe, till he brought
'it to this, and ſhewed favour to *B---ton*,
'who ought to have died for his own fault,
'not to have bought his life with mine.
'And capt. *Richardſon*, who is cruel and
'ſevere to all under my circumſtances,
'and who did at that time, without any

* *Atterbury.*

'mercy

'mercy and pity, haſten my ſentence,
'and held up my hand that it might be
'given: all which, together with the
'*great one* * of all, by whoſe power all
'theſe, and multitudes more of cruelties
'are done, I do heartily and freely forgive
'as againſt me; but as it is done in an
'implacable mind, againſt the Lord Chriſt,
'and his righteous cauſe and followers, I
'leave it to him who is the avenger of all
'ſuch wrong, *who will tread upon princes*
'*as upon mortar, and be terrible to the*
'*kings of the earth.* And know this alſo,
'that though you are ſeemingly fixed,
'and becauſe of the power in your hands,
'are weighing out your violence, and deal-
'ing with a ſpiteful mind, becauſe of the
'old and new hatred, by impoveriſhing,
'and every way diſtreſſing thoſe you have
'got under you; yet unleſs you can ſe-
'cure Jeſus Chriſt, and all his holy an-
'gels, you ſhall never do your buſineſs,
'nor your hand accompliſh your enter-
'prizes; for he will be upon you ere you
'are aware; and therefore, that you
'would be wiſe, inſtructed and learn, is
'the deſire of her that finds no mercy
'from you.

Elizabeth Gaunt.

* *King* James II.

P. S.

P. S. 'SUCH as it is, you have from the 'hand of her who hath done as ſhe could, 'and is ſorry ſhe can do no better; hopes 'you will pity and conſider, and cover 'weakneſſes and ſhortneſs, and any thing 'that is wanting: and begs, that none 'may be weakned or ſtumble by my low-'neſs of ſpirit; for God's deſign is to 'humble and abaſe, *that he alone may be 'exalted in that day:* and I hope he will 'appear in the needful time and hour, and 'it may be reſerve the beſt wine till the 'laſt, as he hath done for ſome before me. '*None goes a warfare at his own charges, 'and the ſpirit blows not* only *where*, but 'when *it liſteth*; and it becomes me, who 'have ſo often grieved it, and quenched it, 'and reſiſted it, to wait for and upon its 'motions, and not to murmur; but I may 'mourn, becauſe through the want of it, 'I honour not my God, nor his bleſſed 'cauſe, which I have ſo long loved, and 'delight to ſerve; and repent of nothing 'about it, but that I have ſerved it and him 'no better.'

THE author of the *diſplay of tyranny* begins his remarks upon the trial of this good woman thus. 'Were my pen, *ſays 'he*, qualified to repreſent the due charac-'ter of this *excellent* woman, it would 'be readily granted, that ſhe ſtood moſt 'deſervedly entitled to an eternal monu-'ment of honour, in the hearts of all ſin-

Part II. *p.* 159.

'cere

'cere lovers of the *reformed* religion. All 'true chriſtians, though in ſome things 'differing in perſuaſion with her, found 'in her a univerſal charity, and ſincere 'friendſhip, as is well known to many 'here, and alſo to a multitude of the '*Scotch* nation, miniſters and others, who 'for conſcience ſake were thruſt into *exile* 'by *prelatick* rage. Theſe found in her 'a moſt refreſhing refuge. She dedicated 'herſelf with unwearied induſtry to pro-'vide for their ſupply and ſupport; and 'therein I do incline to think, ſhe out-'ſtripped every individual perſon (if not 'the whole body of *Proteſtants*) in this 'great city. Hereby ſhe became expo-'ſed to the implacable fury of the *bloody* '*Papiſts*, and thoſe *blind tools* who co-'operated to promote their accurſed de-'ſigns; and ſo there appeared little diffi-'culty to procure a *jury*, as there were 'well-prepared *judges*, to make her a *ſa-'crifice*, as a traytor, to *holy church*.'

THE proſecution of the diſſenters was ſtill carried on with all imaginable ſeverity, and great were the oppreſſions of thoſe who frequented the ſeparate meetings in ſeveral counties, and all the neighbouring villages about *London*. The juſtices, and confiding clergy, were equally diligent in their ſeveral pariſhes. Injunctions were ſent

out from ſeveral of the biſhops under the ſeal of their offices, requiring all church-wardens to preſent ſuch as did not come to church, nor receive the ſacrament at *Eaſter*.* And the *juries* at the aſſizes gave it as their opinion, that the *Diſſenters* ſhould be effectually proſecuted. 'But the ſcandalous villanies and perjuries of the informers, ſays Mr. *Neal*, made wiſe men begin to abhor the trade; however, ſo terrible were the times, that many families and miniſters removed with their effects to *New-England*, and other plantations in *America*.'

Hiſt. Purit. Vol. IV. P. 545.

SWARMS of *Jeſuits*, and regular prieſts, were ſent for from abroad; *Jeſuits* ſchools,

* The Rev. Dr. *Calamy*, in the life of Mr. *John Howe*, p. 160, records this paſſage of him. 'Are all 'fit to approach the ſacred table, whom the fear of ruin, 'or hope of gain, may bring thither? We tremble to 'think of the excluſive ſacramental teſt, brought down 'as low as the keeper of an alehouſe. We cannot but 'often remember with horrour, what happened *three* or '*four* years ago. A man that led an ill life, but frequented the church, was obſerved not to come to the 'ſacrament, and preſſed by the officers to come; he yet 'declined, knowing himſelf unfit. At length, being 'threatned and terrified, he came; but ſaid to ſome preſent at the time of the ſolemn action, that he came only to avoid being undone, and took them to witneſs, 'that what he there received, he took only as common 'bread and wine, not daring to receive them as the body 'and blood of Chriſt. 'Tis amazing, ſays he, that among chriſtians, ſo venerable an inſtitution ſhould be 'proſtituted to the ſerving of ſo mean purpoſes, and ſo foreign to its true end.'

and

and other ſeminaries, were ſet up in *London*, and the country; *maſs-houſes* were erected in the moſt conſiderable towns; *four Roman Catholick* biſhops were conſecrated in the royal chapel, and exerciſed their functions, under the character of *vicars apoſtolical*; their regular clergy appeared at *Whitehall* and St. *James's* in their habits, and were unwearied in their attempts to ſeduce the common people. The way to preferment, was to be a *catholick*, or to declare for the prerogative; for all ſtate-affairs were managed by ſuch men.

THIS opened the eyes of many of the clergy, and put them upon preaching againſt the *popiſh* doctrines, that they might recover the people, who were running from them, and reſcue the *proteſtant* religion from the dangers their own follies had brought it into.

THE *clergy*, by preaching and writing zealouſly againſt *popery*, broke all meaſures between the king and the church of *England*; and each party now courted the *non-conformiſts* for their auxiliaries, whom they had been perſecuting and deſtroying for ſo many years.

HIS majeſty now reſolved to introduce an *univerſal toleration*, in deſpite of the church of *England*, and at their expence. The cruelty of the church of *England* was his common ſubject of diſcourſe. He reproached them for their violent perſecu- Burnet, *p.* 715.

tion of the Diſſenters; and ſaid, he had intended to ſet on foot a *toleration* ſooner, but that he was reſtrained by ſome of them who had treated with him, and had undertaken to ſhew favour to the *Papiſts*, provided they might be ſtill ſuffered to vex the Diſſenters; and he named the very men, though they thought fit afterwards to deny it. But how far the fact is probable, muſt be left with the reader.

IT being thought impracticable to obtain a *legal toleration* in the preſent circumſtances of the nation, his majeſty determined to attempt it by the *diſpenſing power*, and ſo new model'd his judges, ſerjeants, and privy-council, that *eleven* of the *twelve* judges gave it as their opinion;

1. THAT the laws of *England* were the king's laws.

2. THAT it is an inſeparable branch of the prerogative of the kings of *England*, as of all other ſovereign princes, to diſpenſe with all *penal* laws on particular caſes, and on particular occaſions.

3. THAT of theſe reaſons and neceſſity the king is ſole judge.

4. THAT this is not a truſt now inveſted in, and granted to the preſent king; but the ancient remains of the ſovereign power of the kings of *England*, which was never yet taken from them, nor can be.

THE king having thus obtained of the judges their opinion, that he might *diſpenſe* with

diſpenſe with the *penal laws*. In conſequence of this deciſion, the *Papiſts*, with the king's permiſſion, ſet up every where in the kingdom, the free and open exerciſe of their religion; and he ſummoned his council, and told them it was his intention to publiſh a *declaration* for *liberty of conſcience*. He grounded his reſolution on his obſerving, that the endeavours to eſtabliſh an *uniformity* in the *four* preceding reigns, had proved ineffectual, and been very prejudicial to the nation. That beſides, it was his opinion, as moſt ſuitable to the principles of chriſtianity, *that no man ſhould be proſecuted for conſcience ſake*; for he thought conſcience ſhould not be forced. The council approved of this reſolution, and magnified extremely the king's indulgence to his ſubjects; and the *declaration of liberty of conſcience* was thereupon publiſhed in the year 1687.

Liberty of conſcience declared An. 1687.

IT is not ſtrange that the *non-conformiſts*, who had hitherto been treated with ſo much rigour, ſhould at firſt think themſelves happy in a deliverance from perſecution: and for this reaſon addreſſes of thanks, from the ſeveral ſects, were preſented to the king for his declaration.

THE *Baptiſts*, who had been the greateſt and longeſt ſufferers, having had experience of the *three* different eſtabliſhments, which had been ſet up in this kingdom, and felt the ſmart of the mild-

ness of their several powers, led the way; the *Quakers* followed; next came the *Independents*; and lastly the *Presbyterians*.

Now, says Dr. *Nichols*, the lay *nonconformists*, from all parts of the nation, send up addresses to the king, signed with their own hands, full of the most submissive flattery.

Vind. of the Dissent. p. 271.

To whom Mr. *Peirce* answered, 'It is 'natural enough to all men to be complai-'sant and obliging to such as shew kind-'ness to them. Our princes have had ex-'perience of this in the church of *Eng-'land*, who have complimented them 'with as submissive a flattery as ever the 'Dissenters did. They not only set the 'Dissenters an example, by their mean 'cringing to the two *popish* brothers in the 'last reign, after they had severely reflec-'ted on our side for what was done in 'king *James*'s time, they, in defiance to 'all modesty, renewed their old practice 'in presenting scandalous addresses, stuffed 'with fulsome flattery, and promises of 'unreserved obedience; and that at a time 'when the nation seems to have been in 'as much danger as ever. Indeed the 'Dissenters are easy to be won upon by 'kindness, as the churchmen themselves 'have reason to acknowledge; and would 'have had much more, if they could have 'ever found in their hearts to have acted

'friendly

'friendly towards them, when they were 'not themſelves in any diſtreſs.'

IT is not to be doubted, but every one clearly ſaw, that king *James's* aim, in this *declaration of liberty of conſcience*, was to eſtabliſh the *popiſh* religion upon the ruins of the *proteſtant*. For how could it be ſuppoſed that the king, from a violent perſecutor, ſhould at once become a friend to the Diſſenters? or what aſſurance could there be, that his promiſes to the *non-conformiſts* would be better kept than thoſe he had made to the church of *England*? And if there were *non-conformiſts* who thought themſelves obliged to expreſs their gratitude to the king's *declaration* by flattering addreſſes; there were likewiſe biſhops, who with much leſs foundation prevailed with their clergy to ſend addreſſes of thanks to the king, as for a ſignal favour to the church of *England*.

Dr. *Welwood*, in his *memoirs* obſerves, *Memoirs*, 'That the *Romiſh cabal* began to play their p. 168. 'popular engine, and which was likely to 'do moſt execution, by weakening the na- 'tional eſtabliſhed church, and dividing '*Proteſtants* among themſelves, when in 'the mean time the *Roman Catholicks* 'were to be the only gainers. This was 'diſguiſed under the ſpecious names of '*liberty of conſcience*; and the very ſame 'party that adviſed this *toleration*, were 'they that had puſhed on all the ſeverities

'againſt the *proteſtant* Diſſenters in the 'former reign, with deſign to widen the 'breach between them and the church of '*England*, and to render the firſt more 'willing to ſwallow the bait of *toleration*, 'whenever it ſhould be offered to them. 'They gained in a great part their end; 'for the Diſſenters were not ſo fond of 'perſecution and ill uſage, as to refuſe a 'liberty that was frankly offered them, 'which neither their prayers nor their tears 'could obtain before. Nor did they think 'it good manners to enquire too narrow-'ly how that liberty came about, as long 'as they were ſheltered thereby from the 'oppreſſions they lay under.'

NOTWITHSTANDING the long, tedious, and expenſive ſufferings of the *non-conformiſts*, of whom near *ten thouſand* periſhed in ſtinking goals and dungeons, and not much leſs than *twenty millions* in goods, chattels, *&c.* violently extorted from them; yet their numbers did not decreaſe, but, through the providence of God, rather increaſed, and became ſo formidable, (tho' not to be compared with thoſe of the eſtabliſhment, or the *Tories* and *Roman Catholicks)* as to become a *ballance*, and capable of turning the ſcale on either ſide, according as they ſhould throw in their weight. This is apparently evident, becauſe both parties ſtrove to engage them

on

on their ſide in the quarrel now between the king and the clergy of *England*.

THE king began to careſs the *non-conformiſts* 'all on a ſudden, *ſays biſhop* Burnet. The churchmen were diſgraced, 'and the Diſſenters in high favour. Lord 'chief juſtice *Herbert* went the *Weſtern* 'circuit after *Jefferies*, who was now 'made lord chancellor; and all was grace 'and favour to them; their former ſuffer-'ings were much reflected upon, and pi-'tied; every thing was offered that might 'alleviate them: their miniſters were en-'couraged to ſet up their conventicles, 'which had been diſcontinued, or held 'very ſecretly *four* or *five* years; intima-'tions were given every where, that the 'king would not have them, or their 'meetings, diſturbed. *Page* 672.

'THE Diſſenters being now made eaſy, *ſays Mr.* Neal, it was reſolved to turn 'the artillery of the prerogative againſt 'the church, and make them feel a little 'of the ſmart they had given others; the 'king and his prieſts were thoroughly en-'raged with their oppoſitions to the court, 'and therefore appointed commiſſioners 'all over *England* to enquire what money 'had been raiſed; or what goods had 'been ſeized by diſtreſs on Diſſenters, or 'proſecutions for recuſancy, and not 'brought to account in the exchequer. 'In the *Gazette* of *March* 5, 1687. it 'was *Hiſt. Purit.* Vol. IV. p. 557.

'was advertiſed, that the commiſſioners 'appointed to examine into the loſſes of 'Diſſenters and Recuſants, within the ſe-'veral counties of *Glouceſter*, *Worceſter*, 'and *Monmouth*, were to hold their ſeſ-'ſions for the ſaid counties, at the places 'therein mentioned. Others were ap-'pointed for the counties of *Middleſex*, '*Eſſex*, &c. to enquire what money or 'goods had been taken or received for any 'matters relating to religion ſince *Sept.* 29, '1677. in any of the counties for which 'they were named. They were to re-'turn the names of all perſons who had 'ſeized goods, or received money. The 'parties themſelves, if alive, was obliged 'to appear, and give account; and if dead, 'their relations were to appear before the 'commiſſioners for them. This, *ſays* '*Mr.* Neal, ſtruck terror into the whole 'tribe of *informers*, the confiding juſtices, 'and others, who expected now to be 'ruined. But, *ſays Dr.* Calamy, the '*proteſtant* Diſſenters generouſly refuſed to 'appear againſt their enemies, upon aſſu-'rances given by leading perſons, both of 'clergy and laity, that no ſuch methods 'ſhould be uſed for the future. But if 'this enquiry had proceeded, and the *Diſ*-'ſenters all over *England* had come into 'it, a black and fraudulent ſcene would 'have been opened, which now will be 'concealed.

BISHOP

BISHOP *Burnet* ſays, 'The king or- *Page 715.*
'dered them to enquire into all vexatious
'ſuits, into which the Diſſenters had been
'brought in the ſpiritual courts, and into
'all the compoſitions they had been forced
'to make, to redeem themſelves from fur-
'ther trouble, which, as was ſaid, would
'have brought to light a ſcandalous diſ-
'covery of all the ill practices of thoſe
'courts; for the uſe that many who be-
'long to thoſe courts, had made of the
'laws with relation to the Diſſenters, was,
'to draw preſents from ſuch as could
'make them, threatning them with a
'proceſs in caſe they failed to do that, and
'upon doing it, leaving them at full liber-
'ty to neglect the laws as much as they
'pleaſed. The commiſſions ſubſiſted till
'the revolution: and it was hoped, *ſays*
'*his Lordſhip*, that this would have anima-
'ted the Diſſenters to turn upon the clergy
'with ſome of that fierceneſs, with which
'they themſelves had been lately treated.'

BUT, ſays Mr. *Neal*, 'they made no *Hiſt. Purit.* Vol. IV.
'advantage of the diſpoſition of the court, p. 558.
'nor of the opportunity that was put into
'their hands, of making repriſals on their
'adverſaries; which ſhews the truly ge-
'nerous and chriſtian ſpirit of thoſe con-
'feſſors for religion, and deſerved a more
'grateful acknowledgment.'

THE king, to humble the clergy, by the advice of *Jefferies*, erected a *new eccleſiaſtical*

ſiaſtical commiſſion. And being not willing to rely on the faſhionable doctrines of *paſſive obedience* and *non-reſiſtance*, which had been preached up for above *twenty years*, as the unalterable doctrines of the church of *England*, reſolved to augment his ſtanding forces to *fifteen thouſand* men, and ordered his army to encamp upon *Blackheath*, under the command of the earl of *Feverſham*, to awe the city, and to be at hand upon any emergency.

ALL things being now ready to attack the church of *England* in form, he begins with making an example of ſome of their leading divines, and ſupends the biſhop of *London*, for refuſing to ſuſpend Dr. *Sharp* according to his order.

THEN he invaded the privileges of the univerſity of *Cambridge*, and ſuſpended Dr. *Peachel*, the vice-chancellor thereof; and ſoon after deprived *twenty five* of the fellows of *Magdalen-College* at *Oxford*, for refuſing to ſign a ſubmiſſion to Dr. *Parker*, biſhop of *Oxford*, the new preſident, put in by the *new eccleſiaſtical commiſſion*. *Parker* died ſoon after, and one of the *popiſh* biſhops was, by *mandamus*, choſen preſident in his place. Which inflamed the church-party ſo far, that they ſent preſſing meſſages to the prince of *Orange*, deſiring him to eſpouſe the cauſe of the church, and break with the king, if he would not redreſs their grievances.

'THUS,

'THUS, *ſays biſhop* Burnet, the very *Page 701.*
'firſt beginnings of reſiſtance to king
'*James* came from that very univerſity,
'who but *four* years before had pronoun-
'ced this doctrine *damnable*, by a ſolemn
'decree; and from thoſe very men, who
'were afterwards king *William*'s moſt
'bitter enemies.

'BUT the wider and more deſperate *Hiſt.*
'the war was, *ſays Mr.* Neal, between *Purit.*
'the king and the church, the more ne- Vol. IV.
'ceſſary did both parties find it to ſhew p. 563.
'kindneſs to the Diſſenters. For this
'purpoſe his majeſty ſent agents among
'them, offering them the royal favour,
'and all manner of encouragement, if
'they would concur with his majeſty, in
'*abrogating* the *penal laws* and *teſt*. He
'invited ſome of their miniſters to court,
'and pretended to conſult them in the
'preſent *criſis*. The clergy at the ſame
'time prayed and entreated the Diſſenters
'to appear on their ſide, and ſtand by the
'eſtabliſhment; making large promiſes of
'favour and brotherly affection, if ever
'they got out of their troubles.'

A *pamphlet* was writ by the marquis of *Halliſax*, and publiſhed by advice of ſome of the moſt eminent dignitaries of the church, and diſperſed all over *England*, intitled, *A letter to a Diſſenter, upon occaſion of his majeſty's late gracious declaration of indulgence.* It begins with ſaying,

ing, 'That churchmen are not ſurprized, 'nor provoked, at the Diſſenters accepting the offers of eaſe from the late hardſhips they lay under;' and further tells them, thus; 'You have formerly very 'juſtly blamed the church of *England* for 'going too far in her compliance with the 'court;' and declares, 'the church is now 'convinced of its error, in being too ſevere to you; the next *parliament* will be 'gentle to you; the next heir is bred in a 'country famous for indulgence; there is 'a general agreement of thinking men, 'that we muſt no more cut our ſelves off 'from foreign *Proteſtants*, but enlarge our 'foundations; ſo that all things conſpire 'to give you eaſe and ſatisfaction.'

WHEN Dr. *Loyd*, biſhop of St. *Aſaph*, paſſed through *Oſweſtry*, in *Shropſhire*, he ſent for Mr. *James Owen*, the diſſenting miniſter, and ventured to acquaint him with the ſecret of the prince of *Orange*'s invitation by ſome great perſons, together with himſelf; and he freely expreſſed his hope that the *proteſtant* diſſenters would readily concur in promoting the common intereſt; '* For you and we are 'brethren, ſays he; we have, indeed, been 'angry brethreen, but we have ſeen our 'folly, and are reſolved, if we ever have 'it in our power, to ſhew that we will 'treat you as brethren.'

* Dr. *Calamy*'s Cont. Ded. p. 91.

ARCH-

ARCHBISHOP *Sancroft*, in the circular letter which he ſent to the clergy of his province, exhorted them to cultivate a good correſpondence with the diſſenters. The *eleventh article*, of his letter, hath theſe words; ‘ * That they, *viz.* the clergy, ſhould walk in wiſdom towards them, ‘ who are not of our communion; and if ‘ there be in their pariſhes any ſuch, that ‘ they neglect not frequently to converſe ‘ with them in the ſpirit of meekneſs, ‘ ſeeking, by all good ways and means, ‘ to gain and win them over to our communion; more eſpecially in that they ‘ have a tender regard to our *brethren* ‘ the *proteſtant* diſſenters; that upon occaſion offered, they viſit them at their ‘ houſes, and receive them kindly at their ‘ own; and treat them fairly where-ever ‘ they meet them; perſuading them, if it ‘ may be, to a full compliance with our ‘ church, or, at leaſt, *that whereunto we* ‘ *have already attained, we may all walk* ‘ *by the ſame rule, and mind the ſame things*; ‘ and, in order thereunto, that they take ‘ opportunity of aſſuring and convincing ‘ them, that the biſhops of this church ‘ are really and ſincerely irreconcileable ‘ enemies to the errors, ſuperſtition, idolatries and tyrannies of the church of ‘ *Rome*; and that the very unkind jealouſies which ſome have had of us to the

* *Calamy*'s abridgment, p. 385.

‘ contra-

'contrary, were altogether groundleſs. 'And, in the laſt place, that they warm-'ly and affectionately join us in daily fer-'vent prayers to the God of peace, for 'an univerſal bleſſed union of all reformed 'churches at home and abroad, againſt 'our common enemy.'

BISHOP *Burnet* * tells us, it was often ſaid, That if ever God ſhould deliver them out of the preſent diſtreſs, they would keep up their domeſtic quarrels no more, which were ſo viſibly, and yet artfully managed by our adverſaries, as to make us devour one another.

AGAIN, I do aſſure you, and I am certain I have the beſt grounds in the world for my aſſurance, ſays one †, that the biſhops, when the happy opportunity ſhall offer itſelf, will let the *proteſtant* diſſenters find, that they will be better than their word given in their famous petition.

REMAKABLE are the words of another reverend divine on the ſame occaſion. '§ The biſhops have, under their hands 'declared their diſpoſitions to come to a 'temper in matters of conformity, and 'there ſeems to be no doubt of their ſin-'cerity.——If ever God brings us into a 'ſettled ſtate, out of the ſtorms into which 'our paſſions and folly, as well as the

* P. 716. † *Calamy*, p. 386. § Apol. for the church of *Eng.* *Calamy*, p. 426.

'trea-

'treachery of others, has led us, it cannot be imagined, that the biſhops will go off from thoſe moderate reſolutions which they have now declared; and they continuing firm, the weak and indiſcreet paſſions of any of the inferior clergy muſt needs vaniſh —— And I will boldly ſay, that if the church of *England*, after ſhe is got out of this ſtorm, will return to hearken to the peeviſhneſs of ſome four men, ſhe will be abandoned both of God and man, and will ſet heaven and earth againſt her. The nation ſees too clearly, how dear the diſpute about *conformity* has coſt us, to ſtand upon ſuch *punctilio's*; and thoſe in whom our deliverance is wrapt up, judge too right, that ever they will be prieſt-ridden in this point. ——And, if any argument was wanting to conclude the certainty of this point, the wiſe and generous behaviour of the main body of the *diſſenters* in this preſent juncture, has given them ſo juſt a title to our friendſhip, that we muſt reſolve to ſet all the world againſt us, if we can ever forget it; and if we do not make them all the returns of eaſe and favour, when it is in our power.'

THUS you may ſee the many and ſtrong aſſurances of favour, given by the church party in diſtreſs, to the *non-conformiſts*; all

which, in a few months, says Mr. *Neal*, vaniſhed into ſmoak.

KING *James* being flattered with the gaudy charms of abſolute power, and the empty merit of reſtoring the *popiſh* religion, drove on without controul, till at laſt he forced the people of *England* upon an inevitable neceſſity of calling in the prince of *Orange*, to retrieve the expiring liberties of their country; who put to ſea *Nov.* 1, and after a remarkable paſſage, in which the wind chopt about almoſt miraculouſly in his favour, landed at *Torbay Nov.* 5, with about *fourteen thouſand men*, without meeting the king's fleet, which was out at ſea, in order to intercept them. Soon after his highneſs landed, the body of the nation diſcovered their inclinations ſo evidently, that the king loſt both head and heart at once. And having ſent the queen with the *pretended* prince of *Wales* to *France*, he cauſed the writs for calling a *new parliament* to be burned, and the great ſeal to be thrown into the *Thames*; then attempting to leave the kingdom, he was ſeized at *Feverſham*, and prevailed with to return back to *London*. But when the prince of *Orange* reſolved to come to *Whitehall*, and ſent his majeſty a meſſage, that he thought it not conſiſtent with the peace of the city, and for the kingdom, for both of them to be there together; his majeſty retired a ſecond time to *Roche-*

ſter,

ster, with the prince's conſent, and after a week's ſtay in that place, went away privately in a veſſel to *France*.

UPON the departure of the king, there was an *Inter-regnum*; but of ſuch a nature, ſays *Rapin* *, as the like had never been known in *England*. At length, after many long debates, the lords agreed with the commons, that king *James* had abdicated the government; and that the throne was thereby become *vacant*. 'This great ſtep being made, the next thing 'to be debated was, who ſhould fill the 'the vacant throne. The marquiſs of 'Halliſax moved, that the crown ſhould 'be given to the prince of *Orange* alone, 'and to the two princeſſes after his death; 'but he was not ſeconded.——It was rea-'dily agreed, that the princeſs of *Orange* 'ſhould be placed on the throne; but the 'queſtion was, whether the prince ſhould 'be king of himſelf, or as huſband of 'the princeſs? Upon this, parties began 'to be formed in both houſes. Mean 'while, as the princeſs was detained in '*Holland* by the froſt, and by contrary 'winds after the thaw, the earl of *Danby* 'ſent one over to the princeſs, with an 'account of the preſent ſtate of the debate, 'and to tell her, that if ſhe deſired it, he 'did not doubt, but he ſhould be able to 'carry it, for ſetting her alone upon the 'throne.

* Hiſt. of *Eng.* Vol. II. p. 783. † Ib. 793.

throne. The princeſs anſwered, ſhe was the prince's wife, and would never be other, than what ſhe would be in conjunction with him, and under him; adding, ſhe would take it very ill, if any, under a pretence of their care for her, would ſet up a divided intereſt between her and the prince. Not content with this, ſhe ſent the lord *Danby*'s letter, and her anſwer to the prince; and thereby broke all the meaſures of thoſe, who wiſhed to create a miſunderſtanding or jealouſy between them. The earl of *Danby* received not the leaſt mark of diſpleaſure from the prince of *Orange*, who continued ſtill to employ and truſt him.

AT laſt, *both* houſes agreed, and voted ſeverally, that the prince and princeſs of *Orange*, ſhould be king and queen of *England*; but that the ſole and full regal power, ſhould be in the prince only, in the name of both.

ON the 12th of *February*, the princeſs of *Orange* arrived at *London*, and ſeemed very well pleaſed with what had been reſolved; that the adminiſtration of the government ſhould be in the prince only, in the name of both. Thus the ſtrict union between the prince and princeſs, broke the meaſures of ſuch as hoped to create a miſunderſtanding between them, in order to ſerve their old maſter.

THE

THE next day, the prince and princeſs of *Orange* being ſeated on two large chairs, under a canopy of ſtate in the banqueting-houſe, *both houſes* of the *convention* waited upon them, in a full body, to offer them the crown.

AFTER the reading of a *declaration* * of the lords ſpiritual and temporal, and commons aſſembled in *parliament*, the marquiſs of *Halifax*, ſpeaker of the houſe of lords, made a ſolemn tender of the crown to their highneſſes, in the name of both houſes; whereupon the prince of *Orange* returned the following anſwer:

My lords and gentlemen,

'THIS is certainly the greateſt proof 'of the truſt you have in us that 'can be given, which is the thing that 'makes us value it the more; and we 'thankfully accept what you have offered. 'And as I had no other intention in coming hither, than to preſerve your religion, laws, and liberties, ſo you may be ſure, that I ſhall endeavour to ſupport them; and ſhall be willing to concur in any thing that ſhall be for the good of the kingdom; and to do all that is in my power, to advance the welfare and glory of the nation.'

* *Rapin*, P. 795.

THE ſame day, the prince and princeſs were proclaimed king and queen of *England*, *Scotland*, *France*, and *Ireland*, by the names of WILLIAM and MARY, to the inexpreſſible joy of the people.

THUS by concuring accidents and ſurpriſing circumſtances, ended the ſhort and unhappy reign of king *James* II. and with him the male line of the royal houſe of *Stuarts*; ſucceeded by the glorious revolution, brought about under the conduct of king *William* III. of immortal memory: Of whom it has been very juſtly ſaid, 'He was the aſſerter of liberty, the 'deliverer of nations, the ſupport of the 'Empire, the bulwark of *Holland*, the 'preſerver of *Britain*, the reducer of *Ireland*, and the terror of *France*.

'His thoughts were wiſe and ſecret, his 'words few and faithful, his actions many 'and heroic, his government without ty'ranny, his juſtice without rigour, and his 'religion without ſuperſtition.

'He was magnanimous without pride, 'valiant without violence, victorious with'out triumph, active without weakneſs, 'cautious without fear, and meritorious 'without thanks.

'*King, queen, prince, potentate, the world 'ne'er ſaw,*

'*So wiſe, juſt, honeſt, valiant as* Naſſau.

'He

'He was; but words are wanting to say what,
'Say all that's great and good, and he was
'that.

THERE was, at this time, *two parties* in the church of *England*; both joined to careſs the diſſenters, in order to obtain them to ſide with them; a taſk that carried in itſelf no apparent difficulty, becauſe they were at a greater diſtance, and much more reformed from *popery* than themſelves. And he that does not think the low-church clergy meant honeſtly, and deſigned to be as good as their word, hardly deſerves to be ranked amongſt rational creatures. But there was *another party* that lay behind the curtain, and meant no more by their proteſtations of favour and friendſhip to the diſſenters, than to get themſelves out of trouble: And though they renounced the doctrine of *non-reſiſtance* to ſerve their own turn, yet when that was done, they retreated, and would have become as cruel perſecutors as before. Theſe were enemies to the *glorious revolution*; and when our glorious deliverer had done their work, they would have ſent him back from whence he came. And theſe were afterwards juſtly diſtinguiſhed by the names of *Non-jurors*, *Jacobites*, and *High-fliers*, whoſe numbers were greater than the low-church clergy imagined. They prevailed in convocation, intimidated the

friends of liberty and charity, and have been the *peſt* of the kingdom ever ſince.

I CANNOT paſs this glorious, and never-to-be-forgotten year, without mentioning ſome few things, which ſet forth the ſenſe the nation then had of this mighty *monarch*. And the rather, becauſe that *peſtilent* party who oppoſed him, have ever ſince been endeavouring to undermine the glorious ſettlement of the *proteſtant ſucceſſion*, by which he ſecured to us our civil and religious liberties. And I hope my readers will not deem it (tho' I muſt confeſs, it is ſomewhat foreign to the hiſtory I am writing) an impertinent digreſſion; becauſe all attempts made by that *reſtleſs factious* party, to undermine the *proteſtant* intereſt in this kingdom, are againſt the *Engliſh Baptiſts*, inaſmuch as they now ſhare in common with all the other *proteſtant* parties in this kingdom, and join with the other diſſenters in their publick civil adminiſtrations.

The biſhop and clergy, and diſſenting miniſters of London's *addreſs.*

THE firſt thing then I ſhall mention, is the humble application of the pious and noble prelate *Henry* lord biſhop of *London*, with the reverend clergy of the city, and ſome of the diſſenting miniſters in it, made to him, when prince of *Orange*, *Nov.* 21, 1688.

HE declared in excellent words, that

* A fifth collect. of papers relating to the preſent juncture of affairs in *England*, 1688. p. 17.

they

'they came to pay him their humble duties, and most grateful respects, for his very great and most hazardous undertaking for their deliverance, and the preservation of the *protestant* religion, with the antient laws and liberties of this nation. He addeth, that they gave up daily many thanksgivings to Almighty God, who had hitherto been graciously pleased so wonderfully to preserve his person, and prosper and favour his good design. And they promised the continuance of their fervent prayers to the same God, and all concurrent endeavours in their circumstances, for the promoting yet further that work, which was so happily begun, and also for the perfecting of it, not only in this kingdom, but in other christian kingdoms. He likewise suggested to the good prince, that some of the dissenting ministers, and *their brethren*, were there present; who, having the same sense of his coming hither with themselves, had joined themselves with them, by him, to render him their humblest and most grateful acknowledgements.'

'His highness was pleased to declare, that he thanked them for their attendance, and acquainted them very briefly with the chiefest ends of his difficult and chargeable expedition: That indeed it was to preserve and secure the *protestant*

'*religion*;

'*religion*; (his own religion, and their religion) and assuring them, he should not think any thing, not life itself, too dear to hazard, in promoting and perfecting so good a work. Also he offered up with great devotion, his solemnest acknowledgments to Almighty God for his presence with him, and blessing upon his endeavours and arms hitherto; and asked the continuance of all their prayers to God for him.'

The nobility, gentry, and commonalty's engagement at Exeter.

AND so sensible was the nation in general of the danger they were in, that the nobility, gentry, and commonalty, met at *Exeter*, enter'd into an engagement to assist the prince of *Orange*, in the defence of the *protestant* religion, laws, and liberties of the people of *England*, *Scotland*, and *Ireland*, as followeth, *viz.**

'WE do engage to Almighty God, and to his highness the prince of *Orange*, and with one another, to stick firm to this cause, and to one another, in the defence of it, and never to depart from it, until our religion, laws and liberties are so far secured to us in a *free parliament*, that we shall be no more in danger of falling under *popery* and slavery. And whereas we are engaged in the common cause, under the protection of the prince of *Orange*, by which means his person may be exposed to danger, and

* *Second collect.* p. 27.

'to

'to the desperate and cursed designs of 'Papists, and other bloody men; we do 'therefore solemnly engage to God and 'to one another, that if any such attempts 'be made upon him, we will pursue not 'only those that made them, but all their 'adherents, and all we find in arms a- 'gainst us, with the utmost severity of 'just revenge in their ruin and destruc- 'tion; and that the executing any such 'attempt (which God of his infinite mer- 'cy forbid) shall not deprive us from pur- 'suing this cause which we do now under- 'take, but that it shall encourage us to 'carry it on with all the vigour that so 'barbarous an approach shall deserve.

The declaration of the nobility, gentry, and commonalty, at the rendezvous at Nottingham, Nov. 22, 1688.*

The declaration of the nobility, gentry, and commonalty at Nottingham.

'WE the nobility, gentry, and com- 'monalty of these *northern* counties, as- 'sembled together at *Nottingham*, for the 'defence of the laws, religion and pro- 'perties, according to those free-born li- 'berties and privileges descended to us 'from our ancestors, as the undoubted 'birth-right of the subjects of this king- 'dom of *England*, (not doubting but the in- 'fringers and invaders of our rights will 'represent us to the rest of the nation, in 'the most malicious dress they can put

* *Second collect.* p. 29.

'upon

'upon us) do here unanimously think it 'our duty, to declare to the reſt of our '*proteſtant* fellow-ſubjects, the grounds 'of our preſent undertaking.

'WE are by innumerable grievances 'made ſenſible, that the very fundamen-'tals of our religion, liberties and proper-'ties, are about to be rooted out by our 'late *jeſuitical* privy-council, as hath been 'of late too apparent.

'1. BY the king's diſpenſing with all 'the eſtabliſhed laws at his pleaſure.

'2. BY diſplacing all officers out of all 'offices of truſt and advantage, and pla-'cing others in their room that are known '*Papiſts*, deſervedly made uncapable by 'the eſtabliſhed laws of our land.

'3. BY deſtroying the charters of moſt 'corporations in the land.

'4. BY diſcouraging all perſons that are 'not *Papiſts*, preferring ſuch as turn to '*popery*.

'5. BY diſplacing all honeſt and con-'ſcientious judges, unleſs they would, 'contrary to their conſciences, declare 'that to be law which was meerly arbi-'trary.

'6. BY branding all men with the name 'of *rebels*, that but offered to juſtify the 'laws in a legal courſe againſt the arbi-'trary proceedings of the king, or any of 'his corrupt miniſters.

'7. BY

'7. By burthening the nation with an army to maintain the violation of the rights of the subjects.

'8. By discountenancing the established reformed religion.

'9. By forbidding the subjects the benefit of petitioning, and construing them *libellers*; so rendering the laws a nose of wax, to serve their arbitrary ends.

'And many more such like, too long here to enumerate.

'We being thus made sadly sensible of the arbitrary and tyrannical government, that is, by the influence of *jesuitical* counsels coming upon us, do unanimously declare, that not being willing to deliver our posterity over to such a condition of *popery* and slavery, as the aforesaid oppressions inevitably threaten; we will, to the utmost of our power, oppose the same, by joining with the prince of *Orange*, (whom we hope God Almighty hath sent to rescue us from the oppressions aforesaid) will use our utmost endeavours for the recovery of our almost ruined laws, liberties and religion. And herein we hope all good *protestant* subjects will, with their lives and fortunes, be assistant to us, and not be bug-bear'd with the opprobrious terms of *rebels*, by which they would fright us, to become perfect slaves to their tyrannical insolencies and usurpations; for we assure

'our

'our ſelves, that no rational and unbiaſs'd 'perſon will judge it *rebellion* to defend 'our laws and religion, which all our 'princes have ſworn at their coronations: 'which oath, how well it hath been ob'ſerved of late, we deſire a *free parliament* 'may have the conſideration of.

'WE own it *rebellion*, to reſiſt a king 'that governs by law: but he was always 'accounted a tyrant, that made his will 'the law; and to reſiſt ſuch a one, we 'juſtly eſteem no *rebellion*, but a neceſſary 'defence. And in this conſideration, we 'doubt not of all honeſt mens aſſiſtance; 'and humbly hope for, and implore the 'great God's protection, that turneth the 'hearts of his people as pleaſeth him beſt; 'it having been obſerved, that people can 'never be of one mind without his inſpi'ration, which hath in all ages confirm'ed that obſervation, that *vox populi eſt* 'vox Dei.

'THE preſent reſtoring of charters, and 'reverſing the oppreſſing and unjuſt judg'ment given on *Magdalen-college fellows*, 'is plain, are but to ſtill the people, like 'plumbs to children, by deceiving them 'for a while; but if they ſhall by this 'ſtratagem be fooled till this preſent ſtorm 'that threatens the *Papiſts* be paſt, as 'ſoon as they ſhall be reſettled, the for'mer oppreſſion will be put on with 'greater rigour. But we hope, *in vain*

'*is the net spread in the sight of the birds.*
'For,

'*1st*, THE *Papists* old rule is, That faith is not to be kept with hereticks, as they term *Protestants*; though the *popish* religion is the greatest of heresy. And *2dly*, Queen *Mary*'s so ill observing her promises to the *Suffolk* men, that helped her to her throne. And above all, *3dly*, The *Pope*'s dispensing with the breach of oaths, treaties, or promises at his pleasure, when it makes for the service of holy church, as they term it. These, we say, are such convincing reasons to hinder us from giving credit to the aforesaid mock shews of redress; that we think our selves bound in conscience to rest on no security that shall not be approved by a *freely* elected *parliament*, to whom, under God, we refer our cause.'

Dec. 11, 1688, was presented to the prince a *declaration* * of the lords spiritual and temporal, assembled at *Guild-hal* in *London*, with their names thereunto subscribed, *viz.*

Declaration of the lords spiritual and temporal.

'WE doubt not but the world believes, 'that in this great and dangerous conjuncture, we are heartily and zealously concerned for the *protestant* religion, the 'laws of the land, and the liberties and

* *Fourth collection*, p. 23.

'pro-

'properties of the ſubject. And we did 'reaſonably hope, that the king having 'iſſued his proclamation, and writs for a '*free parliament*, we might have reſted 'ſecure under the expectation of that 'meeting. But his majeſty having with-'drawn himſelf, and as we apprehend, 'in order to his departure out of this king-'dom, by the pernicious counſels of per-'ſons ill-affected to our nation and reli-'gion; we cannot, without being want-'ing to our duty, be ſilent under thoſe 'calamities, wherein the *popiſh* counſels, 'which ſo long prevailed, have miſerably 'involved theſe realms.

'WE do therefore unanimouſly reſolve 'to apply our ſelves to his highneſs the 'prince of *Orange*; who, with ſo great 'kindneſs to theſe kingdoms, ſo vaſt ex-'pence, and ſo much hazard to his own 'perſon, hath undertaken, by endeavour-'ing to procure a *free parliament*, to re-'ſcue us, with as little effuſion as poſſi-'ble of chriſtian blood, from the immi-'nent dangers of *popery* and ſlavery.

'AND we do hereby declare, that we 'will, with our utmoſt endeavours, aſſiſt 'his highneſs in the obtaining ſuch a *par-'liament*, with all ſpeed, wherein our laws, 'our liberties and properties, may be ſe-'cured, the church of *England* in parti-'cular, with a due liberty to *proteſtant* 'Diſſenters, and in general the *proteſtant*

'religion

'religion and intereſt over the whole 'world, may be ſupported and encoura-'ged, to the glory of God, the happineſs 'of the eſtabliſhed government in theſe 'kingdoms, and the advantage of all prin-'ces and ſtates in chriſtendom, that may 'be herein concerned.

'IN the mean time, we will endeavour 'to preſerve, as much as in us lies, the 'peace and ſecurity of theſe great and po-'pulous cities of *London* and *Weſtminſter*, 'and the parts adjacent, by taking care to 'diſarm all *Papiſts*, and ſecure all *Jeſuits* 'and *Romiſh* prieſts, who are in and about 'the ſame.

'AND if there be any more to be per-'formed by us, for promoting his high-'neſs's generous intentions for the publick 'good, we ſhall be ready to do it as occa-'ſion ſhall require.'

ON the ſame day was preſented to his highneſs the humble addreſs of the *lieutenancy* of the city of *London*, as follows:

May it pleaſe your Highneſs,

'WE can never ſufficiently expreſs the 'deep ſenſe we have conceived, and ſhall 'ever retain in our hearts, that your high-'neſs has expoſed your perſon to ſo many 'dangers both by ſea and land, for the 'preſervation of the *proteſtant religion*, 'and the laws and liberties of this king-

Lieutenancy of London's addreſs.

* *Fourth collect.* p. 30.

'dom; without which unparallel'd un-
'dertaking, we must probably have suf-
'fered all the miseries that *popery* and sla-
'very could have brought upon us.

'WE have been greatly concerned, that
'before this time we have not had any
'seasonable opportunity to give your high-
'ness, and the world, a real testimony,
'that it has been our firm resolution to
'venture all that is dear to us, to attain
'those glorious ends which your highness
'has proposed, for restoring and settling
'these distracted nations.

'WE therefore now unanimously pre-
'sent to your highness our just and due
'acknowledgments, for the happy relief
'you have brought to us. And that we
'may not be wanting in this present con-
'juncture, we have put our selves into
'such a posture, that by the blessing of
'God we may be capable to prevent all ill
'designs, and to preserve this city in peace
'and safety, till your highness's happy
'arrival.

'WE therefore humbly desire, that
'your highness will please to repair to
'this city, with what convenient speed
'you can, for the perfecting the great
'work which your highness has so hap-
'pily begun, to the general joy and satis-
'faction of us all.'

ON

ON the 20th of *December*, the humble addreſs of the lord mayor, aldermen, and commons of the city of *London*, was preſented to his highneſs: which was introduced with a ſpeech made by Sir *George Treby*, Kt. recorder of the city of *London*, *viz.* *The recorder of* London's *ſpeech.*

May it pleaſe your highneſs,

'THE lord mayor being diſabled by 'ſickneſs, your highneſs is attended by 'the aldermen and commons of the capi-'tal city of this kingdom, deputed to 'congratulate your highneſs upon this 'great and glorious occaſion. In which, 'labouring for words, we cannot but come 'ſhort in expreſſion.

'REVIEWING our late danger, we re-'member our church and ſtate over-run 'by *popery* and arbitrary power, and 'brought to the point of deſtruction by 'the conduct of men that were our true 'invaders, that brake the ſacred fences of 'our laws, and which was worſe, the 'very conſtitution of our legiſlature. So 'that there was no remedy left but the 'laſt. The only perſon under heaven that 'could apply this remedy was your high-'neſs. You are of a nation, whoſe alli-'ance in all times has been agreeable and 'proſperous to us. You are of a family 'moſt illuſtrious benefactors to mankind. 'To have the title of *ſovereign* prince,

* *Fourth collect.* pag. 33.

'*ſtadtholder*, and to have worn the *imperial* crown, are among their leſſer dignities. They have long enjoyed a dignity ſingular and tranſcendent, *viz.* to be champions of Almighty God, ſent forth in ſeveral ages to vindicate his cauſe, againſt the greateſt oppreſſions.

'To this divine commiſſion, our nobles, our gentry, and among them our brave *Engliſh* ſoldiers, render'd themſelves and their arms upon your appearing.

Great Sir,

'WHEN we look back to the laſt month, and contemplate the ſwiftneſs and fulneſs of our preſent deliverance, aſtoniſhed! we think it miraculous.

'YOUR highneſs, led by the hand of heaven, and called by the voice of the people, has preſerved our deareſt intereſts, the *proteſtant religion*, which is primitive chriſtianity reſtored. Our laws, which are our ancient title to our lives, liberties, and eſtates, and without which this world are a wilderneſs.

'BUT what retribution can we make to your highneſs? Our thoughts are full charged with gratitude. Your highneſs has a laſting monument in the hearts, in the prayers, in the praiſes of all good men amongſt us. And late poſterity will celebrate your ever glorious name, till time ſhall be no more.'

The ADDRESS.

May it please your Highness,

'WE, taking into consideration your 'highness's fervent zeal for the *protestant* 'religion, manifested to the world in your 'many and hazardous enterprizes, which 'it hath pleased Almighty God to bless 'you with miraculous success; We ren- 'der our deepest thanks to the divine ma- 'jesty for the same: and beg leave to pre- 'sent our most humble thanks to your 'highness, particularly for your appearing 'in arms in this kingdom, to carry on 'and perfect your glorious design, to 'rescue *England*, *Scotland*, and *Ireland*, 'from slavery and *popery*, and in a *free* 'parliament to establish the religion, the 'laws, and the liberties of these kingdoms 'upon a sure and lasting foundation.

The city of London's address.

'WE have hitherto looked for some re- 'medy for these oppressions, and imminent 'dangers, we, together with our *protestant* 'fellow-subjects laboured under, from his 'majesty's concessions and concurrences, 'with your highness's just and pious purpo- 'ses, expressed in your gracious declaration.

'BUT herein, finding our selves final- 'ly disappointed by his majesty's with- 'drawing himself, we presume to make 'your highness our refuge; and do, in 'the name of this capital city, implore 'your highness's protection; and most

* *Fourth collect.* p. 32.

'humbly beſeech your highneſs to vouch-
'ſafe to repair to this city, where your
'highneſs will be received with univerſal
'joy and ſatisfaction.'

TO the *Engliſh* Baptiſts I perſuade my ſelf, this relation will not ſeem an unneceſſary digreſſion; though it does not ſeem to ſuit my title and profeſſed deſign; ſince too many have forgot, or at leaſt never knew, how much this nation is indebted to the memory of this glorious deliverer. I am verily perſuaded, our wiſe anceſtors, had they been requeſted by their fellow-citizens (at their own expence, and without any charge to the city) to be permitted to erect a ſtatue therein to his memory; they, inſtead of rejecting ſuch a requeſt, would rather that a *golden ſtatue* had been erected to his memory in the moſt publick place of this magnificent city, and joined in contributing thereunto.

HE muſt be very impious, or very ſtupid, who, upon a due conſideration of this great deliverance, cannot ſee reaſon to adore the boundleſs goodneſs of God towards this nation; for thereby he defeated the hopes, and totally overthrew the contrivances of that reſtleſs, implacable, and perfidious faction, even when they ſeemed to be in ſuch a condition that they feared nothing. But the Almighty power of God exerted it ſelf, as in the caſe of *Sennacherib*; which they neither feared nor ſuſpected.

IN

IN chap. I. of vol. II. I did obſerve from capt. *Dean's Letter*, what ſhare the *Baptiſts* had in the revolution of the times then treated of; and from thence concluded, as they were not in the favour of the protector, ſo no grounds could be given to charge the action of the king's death upon them. Having ſince received from the Rev. Mr. *Calamy* a ſmall *pamphlet*, ſetting forth the diſcovery of his highneſs's intentions, touching the *Baptiſts* in the army, wrote, we may ſuppoſe, by an officer, who had been of the protector's intimacy, tho' at that time he thought it adviſeable to conceal himſelf. Indeed, it is penned with ſome warmth; and there is more of reſentment in it than is uſually found amongſt the writings of the *Baptiſts*. But it is to be conſidered, that it comes from ſoldiers, and not only ſoldiers, but injured ſoldiers; and therefore makes nothing againſt what I have hitherto written in behalf of the *innocency* of the *Engliſh Baptiſts*, and their ſubjection to government. They had now *no king in Iſrael*, and no wonder, if *every man did that which was right in his own eyes*. However, to do juſtice to my readers, and the reverend gentleman who communicated the ſame to me, I ſhall inſert the whole thereof in this place, and leave them to make ſuch uſe thereof as they ſhall think fit. It is intitled, *A ſhort diſcovery of his highneſs the lord protector's*

intentions touching the Anabaptiſts in the army, and all ſuch as are againſt his reforming things in the church; which was firſt communicated to a Scotch *lord, who is called* Twidle; *but is now come to the ear of the Anabaptiſts: upon which there is propounded thirty-five queries for his highneſs to anſwer to his own conſcience. By a well-wiſher to the Anabaptiſts proſperity, and all the reſt of the ſeparates in* England.

To his highneſs the Lord Protector.

My Lord,

'THERE is ſome intelligence abroad, 'which I deſire to communicate in a pri-'vate way, leſt I become a prey to the 'malice or envy of the ramping lyon. 'But to the matter intended, and that is 'this: It ſeems your highneſs being diſ-'courſing with a *Scotch* lord, who is call-'ed the lord *Twidle*, you were pleaſed to 'ſay, that there was ſomething *amiſs* in 'the church and ſtate, which you would '*reform* as ſoon as may be. Of thoſe 'that were *amiſs* in ſtate, ſome were done, 'and the reſt were a doing; and as for 'thoſe things that were *amiſs* in the 'church, you hoped to rectify by degrees, 'as convenient opportunity preſented it 'ſelf; but before you could do this work, 'the *Anabaptiſts* muſt be taken out of the 'army; and this you could not do with 'ſharp corroſive medicines, but it muſt be 'done by *degrees*. From which there are 'two things obſervable, 1. The work.

'2. The

'2. The way you intend to take to do 'this work.

'FIRST, to the work; and that is church 'work. It ſeems you intend to follow 'the ſteps of them that are gone before, 'which could not be content to meddle 'with ſtate affairs, and to make laws for 'the body or perſons of men, but for the 'conſcience too; and to make laws and 'ſtatutes, and impoſe them upon the 'people, as rules of divine worſhip. And 'this is the *work* you intend to be at, un-'der pretence of correcting error, and ſo 'to deſtroy truth.

'BUT who could have thought, when 'you made your laſt ſpeech to the *par-'liament*, when your tongue was ſo ſweet-'ly tipt for the *liberty of conſcience*, re-'proving the *parliament* for having a 'finger on their *brother's conſcience*; who 'could have imagined, that then heard 'you, that you would have been ſo ſoon 'at the ſame trade? unleſs he had ſup-'poſed, *a fountain could have ſent forth 'ſweet water and bitter?* But,

'SECONDLY, the way you intend to 'take to bring about this deſign, is two-'fold. 1. To *purge* the army of the '*Anabaptiſts*. 2. To do it by *degrees*. 'But, *Oliver*, is this thy deſign? And is 'this the way to be rid of the *Anabap-'tiſts?* And is this the reaſon, becauſe 'they hinder the reforming the things

'*amiſs*

'*amiſs* in the church? I confeſs, they 'have been enemies to the *preſbyterian* '*church government*; and ſo were you, 'when you were at *Dunbar* in *Scotland*; 'or at leaſt you ſeemed to be ſo by your 'words and actions; for you ſpake as *pure* '*independency* as any of us all then; and 'made this an argument why we ſhould 'fight ſtoutly; becauſe we had the prayers 'of the *Independents*, and *baptized* churches. 'So highly did you ſeem to love the *Ana-* '*baptiſts* then, that you did not only in- 'vite them into the army, but entertain 'them into your family; but it ſeems the 'caſe is altered. But I pray do not de- 'ceive your ſelf, nor let the prieſts de- 'ceive you; for the *Anabaptiſts* are men 'that will not be ſhuffled out of their 'birth-rights, as free-born people of *Eng-* '*land*. And have they not filled your 'towns, your cities, your provinces, your 'iſlands, your caſtles, your navies, your 'tents, your armies, (except that which 'went to the *Weſt Indies*, which proſpers 'ſo well) your court? your very council 'is not free; only we have left your tem- 'ples for your ſelf to worſhip in. So that 'I believe it will be a hard thing to root 'them out; although you tell the *Scotch* 'lord you will do it by *degrees*, as he re- 'ports.

'MAY it pleaſe your highneſs ſeriouſly 'to conſider what hath been ſaid, and an-

'ſwer

'ſwer theſe enſuing queries to your own 'conſcience.

'1. WHETHER your highneſs had 'come to that heighth of honour and 'greatneſs you are now come to, if the '*Anabaptiſts*, ſo called, had been as much 'your enemies as they were your friends?

'2. WHETHER the *Anabaptiſts* were 'ever unfaithful, either to the common-'wealth in general, or to your highneſs 'in particular? And if not, then what is 'the reaſon of your intended diſmiſſion?

'3. WHETHER the *Anabaptiſts* be not as 'honeſt now, as in the year 1650, and 51 'and 52? *&c.* and if ſo, why not as uſe-'ful now as then?

'4. WHETHER the *Anabaptiſts* are not 'to be commended for their integrity, 'which had rather keep faith and a good 'conſcience, although it may loſe them 'their employments, than to keep their 'employments with the loſs of both?

'5. WHETHER the *Anabaptiſts* may 'not as juſtly endeavour to eat out the 'bowels of your government, as your 'highneſs may endeavour to eat them out 'of their employments?

'6. WHETHER the *Anabaptiſts* did 'not come more juſtly into their employ-'ments in the army, than your highneſs 'came into the ſeat of government?

'7. WHE-

'7. WHETHER, if the *Anabaptists* 'had the power in their hands, and were 'as able to caſt you out, as you were them, 'and they did intend it to you, as you do 'to them; whether, I ſay, your highneſs 'would not ſay, they were all knaves?

'8. WHETHER this be fair dealing in 'the ſight of God and men, to pretend a 'great deal of love to the *Anabaptiſts*, as 'to major *Pack*, and Mr. *Kiffin*, and a '*hundred* more that I could name, when 'at the ſame time you intend evil againſt 'them?

'9. WHETHER the *Anabaptiſt* will 'not be in a better condition in the day of 'Chriſt, that keeps his covenant with God 'and men, than your highneſs will be, if 'you break with both?

'10. WHETHER a *hundred* of the *old* 'Anabaptiſts, ſuch as marched under your 'command in 48, 49, 50, &c. be not as 'good as *two hundred* of your new cour-'tiers, if you were in ſuch a condition as 'you were at *Dunbar* in *Scotland*?

'11. WHETHER the cauſe of the ar-'mies defect in *Hiſpaniola* was becauſe 'there was ſo many *Anabaptiſts* in it? and 'if ſo, whether that be the only reaſon 'that they are ſo much out of date?

'12. WHETHER your highneſs hath 'not changed your former intention, to 'have an equal reſpect to the godly, tho'

'different

'different in judgment? and if ſo, whether it be from the better to the worſe?

'13. WHETHER your highneſs's conſcience was not more at peace, and your mind more *ſet upon things above*, when you loved the *Anabaptiſts*, than it is now, when you hate their principle, or their ſervice, or both?

'14. WHETHER your highneſs's court is not a greater charge to this nation, than the *Anabaptiſts* in the army? and if ſo, whether this be the eaſe that you promiſed the people?

'15. WHETHER there be any diſproportion betwixt the ſtate of things now, and the ſtate of things in the days of old; and if there be, ſhew us where it lieth, how and when?

'16. WHETHER the monies laid out, in the making of the new rivers, and ponds at *Hampton-court*, might not have been better beſtowed in paying the publick faith, or the *Anabaptiſts arrears*, before their diſmiſſion?

'17. WHETHER it is not convenient for the *Anabaptiſts* to provide for their own ſafety, ſeeing from you they can expect none?

'18. WHETHER it will be any more treaſon to fight for our liberties and civil properties in theſe days, if they be denied us, than it was to fight for them in the days of the king?

'19. WHE-

'19. WHETHER the *inſtrument* of government be as the laws of the *Medes* and *Perſians*, that alter not? If ſo, how is it that Mr. *John Biddle* is now a priſoner?

'20. WHETHER your highneſs may not as well violate the whole *inſtrument* of government as the thirty-ſeventh and thirty-eighth articles? If ſo, what ſecurity have the people for their liberty?

'21. WHETHER our liberty doth not wholly depend upon your will, and the will of a future protector, ſeeing the *inſtrument* of government is ſo little uſeful? If ſo, whether our condition be not as bad as ever?

'22. WHETHER you may not as juſtly ſuffer all to be put in priſon that differ from the church of *England*, as to ſuffer Mr. *Biddle* to be impriſoned?

'23. WHETHER it will not be more abominable to the *Anabaptiſts*, or *Independents*, or Mr. *Biddle*, or any other, profeſſing faith in God by Jeſus Chriſt, and are not diſturbers of the civil peace, nor turn their liberty into licentiouſneſs, to ſuffer for their conſciences under your government, that promiſed liberty to ſuch, than it was to have ſuffered under the king that promiſed them none?

'24. WHETHER your highneſs will not appear to be a dreadful apoſtate, and fearful diſſembler, if you ſuffer perſe-

'cution,

'cution to fall upon the *Anabaptiſts*, or 'Independents, or them of Mr. *Biddle*'s 'judgment, ſeeing you promiſed equal 'liberty to all?

'25. WHETHER this will not prove 'your highneſs's ruin, if you join with 'ſuch a wicked principle to perſecute for 'conſcience, or to turn men out of the 'army for being *Anabaptiſts*, or for any 'ſuch thing as differs from the church of '*England*; ſeeing God hath confounded 'all ſuch as have done ſo?

'26. WHETHER the *old parliament* 'was not turned out, for leaving undone 'that which they ought to have done? 'and if ſo, whether thoſe things have been 'done ſince?

'27. WHETHER the *little parliament* 'was not turned out for doing that which 'the other left undone; or taking away 'of *tithes*, and other grievances? and if ſo, 'then

'28. WHETHER you did not intend 'your own ends, more than you did the 'nation's good, in breaking the *firſt par-* 'liament, and calling the *ſecond*, and diſ- 'ſolving of them again?

'29. WHETHER the *inſtrument of go-* 'vernment was not preparing *eight* or *nine* 'days before the breaking up of the *little* 'parliament? And if ſo, whether you did 'not intend their diſſolving?

'30. WHE-

'30. WHETHER you did not tell a 'ſhameful untruth to the *laſt parliament*, 'ſaying, that you did not know of their 'diſſolving, that is to ſay, the *little par-* 'liament, till they came to deliver up their 'power to you?

'31. WHETHER your highneſs did not 'put a ſlur upon the lord *Lambert*, when 'he ſhould have gone lord-deputy to *Ire-* 'land, in telling the *parliament*, it favour- 'ed too much of *monarchy*; and ſo ſent '*Fleetwood* with a lower title?

'32. WHETHER your highneſs do not 'intend to put another ſlur upon the lord '*Lambert*, in ſending for the lord-deputy 'to come into *England*, to make him *ge-* 'neraliſſimo of the armies in *England*, '*Scotland*, and *Ireland*?

'33. WHETHER it is not convenient 'for the lord *Lambert* to conſider of thoſe 'actions, and to have an eye to your pro- 'ceedings, leſt by *degrees* you eat him out 'of all, as you intend to do the *Anabap-* 'tiſts?

'34. WHETHER the exceſſive pride 'of your family do not call for a ſpeedy 'judgment from heaven, ſeeing *pride ne-* 'ver goeth without a fall?

'35. WHETHER the ſix coach-horſes 'did not give your highneſs a fair warn- 'ing of ſome worſe thing to follow, if 'you repent not, ſeeing God often fore- 'warns before he ſtrikes home?

The

The CONCLUSION.

My Lord,

'MY humble requeſt is, that you will 'ſeriouſly conſider of theſe few lines, al-'though you may diſlike the way by 'which they are communicated; yet let 'the matter ſink deep into your heart; 'for theſe things ſhould have [met *] you 'in another manner, had not your high-'neſs caſt off all ſuch friendly commu-'nication, by word of mouth, and the 'perſons too, if they did but tell you plain-'ly their minds. And take heed of caſt-'ing away old friends for new acquain-'tance, as *Reboboam* † did, who forſook 'the counſel of his good old friends, and 'conſulted with his young courtiers; 'which cauſed the *ten tribes* to revolt from 'him. And it is a deadly ſign of a ſpee-'dy ruin, when a prince or a ſtate caſts 'off the intereſt of the people of God; 'as you may ſee, how *Joaſh* ‡ forſook the 'people and houſe of God, and then his 'hoſt fell before a few of the *Aſſyrians*, 'and at laſt his own ſervants conſpired a-'gainſt him, and ſlew him.

'AND therefore, O *Cromwel!* leave 'off thy wicked deſign of caſting off the 'intereſt of the people of God; and let

* This word is ſupplied, that in the original being torn off. † 1 Kings xii. 8. ‡ 2 Chron. xxiv. 17, 24.

'my counsel be acceptable to thee, *and break off thy sins by righteousness, and thine iniquity by shewing mercy to the poor; and it may be a lengthning of thy tranquillity*: for it is not strength united with policy, but righteousness accompanied with strength, that must keep alive your interest with God and the people. And when both these die, that is to say, righteousness and sincerity, then adieu to thy greatness here, and thy eternal happiness hereafter.'

'*From him who wishes your highness happiness, so long as you do well.*

'PRINTED for the information of all such as prize the liberty of their consciences, for which so much blood hath been spilt.

CHAP. III.

From the Revolution, *to the end of the reign of King* William *the Third.*

THE king and queen being proclaimed, the lord *Churchill* on the next day was ſworn of their privy council, and made one of the gentlemen of the king's bed-chamber; and ſoon after was advanced to the dignity of earl of *Marlborough*, and accordingly attended in that quality at their majeſties coronation, which was performed on the 11th of *April*, to the great joy of the *proteſtant* part of the kingdom. Anno 1689.

THE reception of king *James* in the *French* court, and his tranſporting *French* forces into *Ireland*, ſoon made a war neceſſary. The *houſe of commons* in a body, humbly addreſſed his majeſty for a war with *France*; and the *houſe of lords* unanimouſly reſolved to ſerve and aſſiſt his majeſty therein, to their utmoſt power: whereupon, *May* the 7th, the war was ſolemnly proclaimed. But the affairs of

the nation, and the ſitting of the *parliament*, requiring his majeſty's preſence in the kingdom, he fixed upon the earl of *Marlborough*, as the moſt proper perſon to head his forces in the *Netherlands*, and ſent him thither accordingly; and when the affairs of the nation permitted, he went himſelf; and by his valour and conduct, not only reſtored to the *Engliſh* nation that figure they had loſt in the world for near an *hundred* years paſt, but raiſed them to a greater than ever they had before. It has been a glory peculiar to the houſe of *NASSAU*, to have fought for LIBERTY, the nobleſt cauſe, and the greateſt ſtake that mortals can contend for. And it is the ſureſt and beſt way to tranſmit a glorious name to poſterity; to relieve the oppreſſed, break off their fetters, and ſet the world free.

Dr. *Welwood*, in his epiſtle dedicatory, ſays *, 'The memory of that prince muſt 'be laſting, who, in all the wars he has 'been engaged in, and in all the treaties 'that have been made to reſtore peace to 'his country, has never made any terms 'for himſelf; except once, when the in'tereſt of *three* kingdoms, and his own, 'were become one and the ſame. And he 'adds, when ſucceeding ages ſhall ſcarce 'ſee any other coin in *England*, but of 'one ſtamp, they muſt look back with

* Memoirs, *page* 5.

'amaze-

'amazement upon the reign of a prince whoſe image it bears, and wonder, how it was poſſible, that during the heat of the moſt expenſive war that ever was, ſo vaſt a treaſure could be new minted, and at ſo prodigious a loſs; while at the ſame time they will commend and bleſs a people, that with ſo much chearfulneſs aſſiſted him with ſupplies ſuitable to ſuch mighty undertakings. They will be no leſs ſurprized to find, that amidſt many hardſhips and diſappointments, which could not be avoided, his armies followed him with an inviolable fidelity, and inimitable courage; and will hardly believe, that it was within the compaſs of human prudence to cement ſo many jarring intereſts, and unite ſo many princes of different religions into one alliance, till the glorious concluſion of a general peace.'

THESE *great* things were very much admired and extolled by the then preſent age, and ought no leſs by poſterity. And it is but reaſonable that the memory of ſuch actions ſhould live for ever. For, by this *glorious revolution*, a ſtop was put to *perſecution*, and *liberty of conſcience* to all *proteſtant Diſſenters* eſtabliſhed by law.

THE face of things being thus changed, it preſently appeared how ineffectual thoſe cruel and barbarous methods, by *fines* and *impriſonments*, &c. were to ſtop the growth

A general assembly of English Baptists.

and increaſe of the *Engliſh Baptiſts*. For in this year, it appears by the *narrative* of the proceedings of a *general aſſembly*, there were more than *one hundred* congregations of them aſſembled together, to conſult of proper ways and means to advance the glory of God, and the well-being of their churches. A *general faſt* was appointed by this *aſſembly* to be kept by all the congregations, and the cauſes and reaſons thereof ſent to each of the churches. The main and principal evils mourned, on the day appointed, were as followeth.

'*Firſt*, THOSE many grievous backſlidings, ſay they, ſins and provocations, 'not only of the whole nation, but alſo 'of the Lord's own people, as conſidered 'in our publick and private ſtations; particularly, that great decay of firſt-love, 'faith, and zeal, for the ways and worſhip of God, which hath been apparent, 'not only in our churches, but alſo in 'private families.

'*Secondly*, THAT this declenſion and 'backſliding hath been, we fear, for a long 'ſeries of time; and many ſore judgments 'God has brought upon the nation; and 'a ſtrange death of late come upon the 'Lord's faithful witneſſes; beſides divers 'painful labourers in Chriſt's vineyard 'called home, and but few raiſed up in 'their ſtead; little ſucceſs in the miniſtry; 'ſtorms of perſecution having been raiſed

'upon

'upon us; a new war commenced by the 'beaſt (through the permiſſion of God, 'and hand of his juſtice) to a total over-'coming to appearance, the witneſſes of 'Chriſt in theſe *iſles*; beſides his more 'immediate ſtrokes by *plague* and *fire*, '&c. God not bleſſing all eſſays uſed for 'deliverance; ſo that we were almoſt 'without hope. Therefore our ſins that 'provoked the righteous and juſt God to 'bring all theſe evils upon us, we ought 'to bewail and mourn for before him. 'But withal, not to forget his infinite 'goodneſs, who, when he ſaw that our 'power was gone, and that there was 'none ſhut up or left, that he ſhould 'thus appear for our help and deliverance, 'in a way unexpected and unthought of 'by us.

'*Thirdly*, THE things we ſhould there-'fore in the next place pray and cry to 'the Lord for, are, that he would give 'us true, broken, and penitent hearts for 'all our iniquities, and the ſins of his 'people; and waſh and cleanſe away thoſe 'great pollutions with which we have 'been defiled; and alſo pour forth more 'of his Spirit upon us, and open the 'myſteries of his word, that we may un-'derſtand whereabouts we are, in reſpect 'of the latter time, and what he is a do-'ing, and know our work; and that a

'blessing may attend all the churches of 'his saints in these nations; and that 'greater light may break forth, and the 'glory of the Lord rise upon us; and that 'the word may not any more be as a 'miscarrying womb and dry breasts; but 'that in every place multitudes may be 'turned to the Lord, and that love and 'sweet concord may be found among all 'the Lord's people in these nations; that 'the great work begun therein so unexpectedly, may go on and be perfected, to the praise of his own glory. 'Likewise to put up earnest cries and 'supplications to the Lord for the lineal 'seed of *Abraham*, the poor *Jews*, that 'they may be called, and both *Jews* and '*Gentiles* made one sheepfold under that 'one Shepherd Jesus Christ.

'THESE are some of those things we 'have thought good to lay before you, 'and which we hope we shall be helped 'with you to spread before the Lord on 'that day, with whatsoever else you, or 'we, may be enabled to come to a resolve about, so that all may be succeeded, with a glorious blessing from the 'Almighty; that the present churches, 'and those saints who shall come after 'us, may have cause to praise his holy 'name; which is the unfeigned prayer 'and

'and desire of us, who subscribe our selves 'your servants for Jesus sake.'

Signed by *thirty-two*, in the name and behalf of the whole assembly.

AT this *general assembly*, which was every day opened and concluded with solemn prayer, were present upwards of 150 persons, and so united were their hearts in the spirit of love and sweet concord, that in their debates, consultations and resolves, they say, 'scarcely one brother 'dissented from the *assembly* in the sentiments of his mind in any one thing 'proposed to their serious consideration.'

TO prevent all mistakes, misapprehensions, and inconveniencies that might arise in time to come concerning this general assembly, and for the satisfaction of every particular church, they did solemnly and unanimously profess and declare in the following words:

'1. THAT we disclaim all manner of *Page* 10. *Their Declaration.*
'*superiority*, or *superintendency* over the 'churches; and that we have no *authority* or *power* to *prescribe* or *impose* any 'thing upon the faith or practice of any 'of the churches of Christ. Our whole 'intendment is, to be helpers together of 'one another, by way of counsel and advice, in the right understanding of that 'perfect rule, which our Lord Jesus, the 'only bishop of our souls, hath already

'pre-

'prescribed, and given to his churches in 'his word, and therefore do severally and 'jointly agree.

'2. THAT in those things wherein 'one church differs from another church, 'in their principles or practices, in point 'of communion, that we cannot, shall 'not, *impose* upon any particular church 'therein; but leave every church to their 'own liberty, to walk together as they 'have received from the Lord.

'3. THAT if any particular offence 'doth arise betwixt one church and ano-'ther, or betwixt one particular person 'and another, no offence shall be admitted 'to be debated among us, till the rule 'Christ hath given in that matter be first 'answered, and the consent of both par-'ties had, or sufficiently endeavoured.

'4. THAT whatever is determined by 'us, in any case, shall not be binding to 'any one church, till the consent of that 'church be first had, and they conclude 'the same among themselves.

'5. THAT all things we offer by way 'of counsel and advice, be proved out of 'the word of God, and the scriptures an-'nexed.

'6. THAT the *breviats* of this meet-'ing be transcribed, and sent to every par-'ticular church, with a letter.

'7. THAT the messengers that come 'to this meeting be recommended by a 'letter

'letter from the church; and that none 'be admitted to speak in this *assembly*, 'unless by general consent.'

THIS *general assembly*, *Sept.* 5. after solemn seeking the Lord, considered and concluded, that a publick *fund* or *stock* was necessary towards maintaining and supporting a regular ministry, and came to a resolution how to raise it; and unanimously concluded that it should be raised by a *free-will offering*; that every person should communicate according to his ability, and as the Lord shall make him willing, and enlarge his heart; and that the churches severally among themselves, do order the collection of it with all convenient speed, that the ends proposed may be put into present practice.

THE uses to which this *fund*, or publick *stock* were to be applied, *viz.*

1. To communicate thereof to those *Page* 12. 'churches that are not able to maintain 'their own ministry; and that their ministers may be encouraged wholly to devote themselves to the great work of 'preaching the gospel.

'2. To send ministers that are ordained, or at least solemnly called, to preach both in city and country, where the gospel hath, or hath not yet been preached, and to visit the churches; and these 'to be chosen out of the churches in *London*, or the country, which ministers are

'to

'to be approved of, and sent forth by two 'churches at the least; but more if it 'may be.

'3. TO assist those members that shall 'be found in any of the aforesaid churches 'that are disposed for study, have an in-'viting gift, and are found in fundamen-'tals, in attaining to the knowledge and 'understanding of the languages, *Latin*, '*Greek*, and *Hebrew*.'

SEVERAL questions were proposed from the churches to this *general assembly*, and debated and resolved; for which I must refer the reader to the printed narrative, being too many to be inserted here; therefore I shall mention only some of them, *viz.*

Page 13. 'WHETHER it be not expedient for 'churches that live near together, and 'consist of small numbers, and are not 'able to maintain their own ministry, to 'join together, for the better and more 'comfortable support of their ministry, 'and better edification of one another? 'Which was unanimously agreed to, and 'concluded in the affirmative.

'2. WHETHER believers were not '*actually* reconciled to God, *actually* justi-'fied and adopted when Christ died?

'*A.* THAT the reconciliation, justifi-'cation and adoption of believers are in-'fallibly secured by the gracious purpose 'of God, and merit of Jesus Christ; yet 'none can be said to be *actually* recon-

'ciled,

'ciled, juſtified or adopted, until they 'are *really* implanted into Jeſus Chriſt by 'faith; and ſo by virtue of this their 'union with him, have theſe fundamen-'tal benefits *actually* conveyed unto them. Rom. iii. 25. 'And this we conceive is fully evidenced, v. 11. 'becauſe the ſcripture attributes all theſe v. 1. 'benefits to faith, as the inſtrumental Gal. iii. 26. 'cauſe of them; and gives ſuch repreſen-'tation of the ſtate of the elect, before 'faith, as is altogether inconſiſtent with 'an *actual* right in them. *Eph.* i. 2, 3,——12.

'Q. WHETHER it be not neceſſary for 'the elders, miniſtring brethren, and meſ-'ſengers of the churches, to take into their 'ſerious conſideration thoſe exceſſes that 'are found among their members, men 'and women, with reſpect to their ap-'parel?

'*A.* THAT it is a ſhame for men to 'wear long hair, or long perriwigs, and 'eſpecially miniſters, 1 *Cor.* xi. 14. or '*ſtrange apparel*, Zeph. i. 8. That the Lord 'reproves the daughters of *Sion* for the 'bravery, haughtineſs, and pride of their 'attire, *walking with ſtretched out necks, 'wanton eyes, mincing as they go*, Iſa. iii. '16. The apoſtle *Paul* exhorts ‖ *women to 'adorn themſelves in modeſt apparel, with 'ſhame-facedneſs and ſobriety, not with 'broidered hair, or gold, or pearls, or coſtly

‖ 1 Tim. ii. 9, 10.

'*array*;

'*array*; but with good works, as becomes 'women profeſſing godlineſs, and whoſe 'adorning, ſays *Peter*, * *Let it not be the 'outward adorning, of plaiting the hair, 'of wearing gold, or of putting on of ap-'parel; but the ornament of a meek and 'quiet ſpirit, which is in the ſight of 'God of great price*; for after this (faſhion) 'manner, the holy women who truſted 'in God adorned themſelves. And there-'fore we cannot but bewail it with much 'ſorrow and grief of ſpirit; that thoſe '*brethren* and *ſiſters* who have ſolemnly 'profeſſed to deny themſelves, and who 'are by profeſſion obliged in duty not to 'conform to this world, ſhould ſo much 'conform to the faſhion of this world; 'and not reform themſelves in thoſe incli-'nations that their natures addicted them 'to in days of ignorance. From theſe 'conſiderations, we earneſtly deſire that 'men and women, whoſe ſouls are com-'mitted to our charge, may be watched 'over in this matter; and that care be 'taken, and all juſt and due means uſed 'for a reformation herein; and that ſuch 'who are guilty of this crying ſin of 'pride, that abounds in the *churches*, as 'well as in the *nation*, may be reproved; 'eſpecially conſidering what time and trea-'ſure is fooliſhly waſted in adorning the 'body, which would be better ſpent in

* 1 Pet. iii. 3, 4, 5.

'a care-

'a careful endeavour to adorn the ſoul; 'and the charge laid out upon thoſe ſuperfluities to relieve the neceſſities of the 'poor ſaints, and to promote the intereſt 'of Jeſus Chriſt. And though we deny 'not but in ſome caſes *ornaments* may be 'allowed, yet whatever *ornaments* in men 'or women which are inconſiſtent with 'modeſty, gravity, ſobriety, and a ſcandal to religion, opening the mouths of 'the ungodly, ought to be caſt off, being 'truly no *ornaments* to believers, but rather a defilement; and that thoſe miniſters and churches who do not endeavour after a reformation herein, are 'juſtly to be blamed.'

THIS *general aſſembly* now met together to conſider of ſeveral things relating to the well-being of their churches, embraced this opportunity; and judged it their duty to clear themſelves from thoſe reproaches caſt on them, occaſioned by the weakneſs of ſome *few* of their perſuaſion, who in the late King's reign were employed as *regulators* for the ſupport of his diſpenſing power. They ſay, 'There *Page* 26.
'having been many reflections caſt upon 'us under the name of *Anabaptiſts*, as 'ſuch, as having in the late times, for 'our liberties ſake, complied with the '*Popiſh* party, to the hazard of the *Proteſtant* religion, and the civil liberties

'of

'of the nation; we being met together, 'ſome from moſt parts of this kingdom, 'judge it our duty to clear ourſelves from 'the ſaid reflections caſt upon us. And 'we do firſt declare, that to the utmoſt 'of our knowledge there was not one 'congregation that had a hand, or gave 'conſent to any thing of that nature, 'nor did ever countenance any of their 'members to own an abſolute power in 'the late king, to diſpenſe with the *pe-* 'nal laws and teſts; being well ſatisfied, 'that the doing thereof, by his ſole pre- 'rogative, would lay the foundation of 'deſtruction of the *Proteſtant* religion, 'and bring *ſlavery* to this kingdom: But 'yet we muſt confeſs, that ſome *few* 'perſons (from their own ſentiments) 'which were of our ſocieties, uſed their 'endeavours for the taking off the *penal* 'laws and teſts; and were employed by 'the late King *James* to go into divers 'countries, and to ſeveral corporations, to 'improve their intereſt therein, but met 'with little or no encouragement by any 'of our members; tho' conſidering the 'temptations ſome were under (their lives 'being in their enemies hands) the great 'ſufferings, by impriſonments, excommu- 'nications, &c. that did attend, from the 'eccleſiaſtical courts; as alſo by frequent 'moleſtations of informers againſt our 'meetings, by means whereof many fa-

'milies

'milies were ruined in their eſtates; as 'alſo deprived of all our *liberties*, and 'denied the common juſtice of the na'tion, by the oaths and perjury of the 'vileſt of mankind, might be ſome abate'ment to the ſevere cenſures that have 'attended us; tho' if ſome amongſt us, 'in the hopes of a deliverance from the 'heavy bondage they then lay under, 'might miſcarry, by falling in with the 'late king's deſign. It being alſo well 'known, that ſome congregations have 'not only reproved thoſe among them 'that were employed, but in a regular 'way have further proceeded againſt them. 'From whence it ſeems unreaſonable, that 'for the miſcarriage of a few perſons the 'whole party ſhould be laid under re'proach and infamy: it being our pro'feſſed judgment, and we on all occa'ſions ſhall manifeſt the ſame, to venture 'our all for the *Proteſtant* religion, and '*liberties* of our native country. And we 'do with great thankfulneſs to God, ac'knowledge his ſpecial goodneſs to theſe 'nations, in raiſing up our preſent King '*William*, to be a bleſſed inſtrument in 'his hand to deliver us from *Popery* and '*arbitrary* power; and ſhall always, as 'in duty bound, pray the Lord may con'tinue him, and his royal conſort, long 'to be a bleſſing to theſe kingdoms; and 'ſhall always be ready, to the utmoſt of

'our ability, in our places, to join our 'hearts and hands with the reſt of our 'Proteſtant brethren, for the preſervation 'of the Proteſtant religion, and the liber-'ties of the nation.'

THIS *aſſembly* did publiſh *a confeſſion of faith*, which was the ſame, without any alteration, with that publiſhed in the year 1677, which I mentioned, but omitted there, deſigning to exhibit it in this place. They did prefix thereto, under their hands, the following certificate, *viz.*

'WE the miniſters and meſſengers of, 'and concerned for upwards of 100 con-'gregations in *England* and *Wales*, deny-'ing *Arminianiſm*, being met together in 'London, from the third day of the 7th 'month, to the 11th of the ſame, 1689, to conſider of ſome things that might be for 'the glory of God, and the good of theſe 'congregations, have thought meet, for 'the ſatisfaction of all other Chriſtians, 'that differ from us in the point of *bap-'tiſm*, to recommend to their peruſal the '*confeſſion of our faith*, which confeſſion 'we own, as containing the doctrine of 'our faith and practice; and do deſire that 'the members of our churches, reſpective-'ly, do furniſh themſelves therewith.

This was ſigned by 37 perſons, and it is added, in the name and behalf of the *whole aſſembly*. I have placed it in the *Appendix*, Nº II.

ANOTHER

ANOTHER *general aſſembly* of the elders and meſſengers of the *baptized* churches from divers parts of *England* and *Wales*, was held in *London* from the ſecond of *June*, to the eighth of the ſame, 1691, in which I find the ſame methods uſed for the happy ſettlement, firm peace, and well-being of all thoſe churches for which they were immediately concerned; and therefore ſhall not mention any of the particulars in this *aſſembly* tranſacted. *Anno* 1691.

IN this year was publiſhed by ſome *baptized* congregations in the *Weſt*, in the county of *Somerſet*, or near adjacent, who did ſtedfaſtly deny the doctrine of *Antinominianiſm*, and *perſonal reprobation*, a *ſhort confeſſion, or a brief narrative of faith*. The ſame contained 27 articles; the which I have placed in the *Appendix*, Vol. IV. N° 1. In their Introduction they ſay, 'It 'is not for any ambition of our attain-'ments above others, neither for want of 'an underſtanding that there have been 'ſufficient ſaid to theſe things already, by 'ſuch pens as we prefer and honour; as 'being far more able to ſet forth the 'great truths of the goſpel than ourſelves. 'Neither do we hereby pretend to be 'bringing forth of new things; but to 'bear our teſtimony to the *faith once de-'livered to the ſaints*, in which we truſt, 'through grace, we are eſtabliſhed; but

'our reaſons why we thus publickly ap-
'pear are,

'1. WE are, on theſe *articles* of *faith*,
'united together as one people, to wor-
'ſhip and ſerve the Lord, with one mind
'and conſent (until we ſee juſt cauſe to
'relinquiſh) holily and reſolvedly, in the
'ſtrength of the Lord, to perſevere therein
'unto the end.

'2. BECAUSE we are looked upon as
'a people degenerated from almoſt all o-
'ther *baptized* congregations, at leaſt in
'our parts of the nation; ſo that they are
'not only unfree, but are even afraid to
'to have affinity with us in the work,
'worſhip, and ſervice of the Lord; which
'did incline us to appear in publick after
'this manner, to give a ſhort account of
'our faith, in the great things of the
'goſpel; ſo that, if poſſible, we may
'have more acquaintance, acceptance, and
'fellowſhip with theſe churches of Jeſus
'Chriſt, that we believe are one with us,
'in the moſt material things of the goſpel,
'both relating to matters of faith and
'practice; who, it may be, do carry
'themſelves ſtrange for want of a right
'underſtanding of our faith. But if, when
'all is done, it do not anſwer the end
'for which it is intended; but we
'muſt, notwithſtanding, be looked upon
'as a bye people, and be rejected, or laid
'aſide, we truſt we ſhall keep cloſe to

'the

'the Lord in the things that we at pre-
'ſent underſtand, until we are by ſome
'divine authority convinced of ſome reli-
'gious miſtakes therein, &c. and now
'we ſhall proceed to explain ourſelves by
'thoſe brief articles of faith following.

'WE have in this ſhort *narrative* ta-
'ken care to place the ſcriptures, ſuch as
'are moſt plain and pertinent to every
'article, not in words at length, but only
'refer to the chapter and verſe for brevity
'ſake.'

Thomas Grantham *ſlandered.*

IT was about this time that the malice of the implacable enemies of the *Baptiſts* vented their abominable ſlanders againſt Mr. *Thomas Grantham*, a faithful miniſter of the goſpel, a gentleman ſo endowed with all moral and chriſtian virtues, that many of his acquaintance were perſuaded that he was equalled by few, and exceeded by none that lived in his day; and yet this pious and uſeful man could not eſcape the *perſecution of the tongue*. Some ſaid he was a drunkard; others, a whoremonger; ſome, that he was a Jeſuit; others, that he was a thief, and ſtole ſheep and hurdles; and not only of the common people, but men of reputation too; one was a gentleman, called Mr. *Toathby*, that had been a perſecuting magiſtrate, though out of commiſſion, when he vented this ſlander againſt Mr. *Grantham* at *Norwich*.

wich. Another was one Mr. *John Willet*, rector of *Tattersbal* in the county of *Lincoln*, who declared in writing under his hand, that he saw Mr. *Grantham* stand in the pillory *two* hours at *Louth* in *Lincolnshire*, for causing his man servant to fetch up seven sheep of one of his neighbours, and to brand them with his own brand, *&c.*

ON the 6th of *October*, 1691, this *vile* priest, before *Thomas Blofield*, Esq; mayor of *Norwich*, did with great humility confess his wickedness; and that all was false which he had said, and subscribed against Mr. *Grantham*; and he did over and over, with crying and bended knees, and wringing of his hands, desire forgiveness of him; which he, like a good christian, readily granted, though the worshipful *mayor* declared, that it was the foulest thing that ever he heard; and said, it was next to the taking Mr. *Grantham*'s life, and rebuked the *slanderer* for his wickedness, which was such as deserved severe whipping; and further said, if Mr. *Grantham* forgave him, it was a very great kindness; and commanded his clerk to make a record of his confession; and ordered that the *slandering* priest should sign and seal it; which was done accordingly, and is as followeth, *viz.*

Norwich,

Norwich.

'WHEREAS I *John Willet*, late rector of *Tattershall* in *Lincolnshire*, did, on the 2d day of *October* 1691. wickedly and falsely certify, and subscribe, That *Thomas Grantham*, late of *Lincolnshire*, and now inhabitant in the city of *Norwich*, did, to my knowledge, stand in the pillory at *Louth* in *Lincolnshire*, *two* hours, for stealing sheep and hurdles; and that I did see him hold up his hand at the bar. And further I do declare, that I have not only wickedly abused the said *Thomas Grantham*, in in all these things, but falsely accused Dr. *Hillyard*, Mr. *John Connould*, and Mr. *Thomas Poke*, in saying at *Great Yarmouth*, that I was drawn to it, by the foresaid Dr. *Hillyard*, Mr. *John Connould*, and Mr. *Poke*, by giving me too much wine, and *two* shillings in money. And I further do declare, that what I said of Mr. *Grantham*, and subscribed, was false, and from my self only; and that I drank but one glass of wine at the doctor's aforesaid. And I believe that the doctor supposing I was in want, did out of his christian charity give me *two* shillings. In witness whereof I have hereunto set my hand and seal, before *Thomas Blo-*

'*feild*, Eſq; mayor, the 6th day of *Octo-*
'*ber*, *Anno Dom.* 1691.'

John Willet o

Sealed and ſubſcribed before
me *Tho. Blofeild*, mayor.

Now this wretched ſlanderer had no money to free himſelf from the officer; therefore Mr. *Grantham*, to prevent his going to priſon for charges, gave the officer *ten ſhillings* to ſet him at liberty. Thus he manifeſted *love* to his *enemy*, requiting him good for evil.

Anno 1692. *A third general aſſembly of the* Baptiſts.

ANOTHER *general aſſembly* of the *Baptiſts*, conſiſting of elders, miniſters, and meſſengers, was held at *London*, *May* 3, 1692, and continued to the 24th of the ſame month. And in order to the more comfortable communion of thoſe churches that were in *union*, and then conſiſted of 107, it was thought expedient,

'1. THAT whereas for ſome years laſt 'paſt, the churches have had in ſeveral '*counties* particular aſſociate meetings, 'and one general at *London* annually; it 'is now propoſed to divide this *one* gene-'ral into *two*, and to keep *one* in the *Weſt*, 'and *one* here for the *Eaſt*: That in the '*Weſt* to be at *Briſtol*, and the other in '*London*; deſiring, that all churches will 'ſend meſſengers to one or the other, once

'a year

'a year, as may be moſt for their con-
'veniency; and that either from their
'particular churches, or they that live re-
'mote from ſuch aſſociations, as they think
'meet to keep.

'2. THAT the meeting at *Briſtol* be
'kept annually at the time called *Eaſter*;
'and that at *London* at the time called
'*Whitſontide*.

'3. THAT *two meſſengers* be ſent down
'from *London* every time to that at *Bri-*
'*ſtol*; and alſo *two* ſent up from that at
'*Briſtol*, to that at *London*, for the main-
'taining of general communion.

'4. FOR the better keeping up of the
'*fund*, that this method be obſerved. That
'all churches make quarterly collections,
'in what method they think beſt, for the
'encouragement of the *miniſtry*, by help-
'ing thoſe miniſters that are poor, and
'to educate brethren that may be appro-
'ved, to learn the knowledge of thoſe
'tongues wherein the ſcriptures are writ-
'ten.

'5. THAT thoſe *aſſemblies* are not to
'be accountable to one another, any more
'than churches are.

'6. THAT no churches make appeals
'to them, to determine matters of *faith*
'or *fact*, but propoſe or query for ad-
'vice.

'7. THAT

'7. THAT after both the meetings in '*West* and *East* have been held, that a ge-'neral *narrative* be printed, and ſent to 'all the churches, of ſuch matters as may 'be of general uſe.'

The controverſy about ſinging referred to them.

THERE being a controverſy about *ſinging the praiſes of God in the aſſembly for publick worſhip*, managed and maintained in print by ſeveral perſons of the baptized churches; it was agreed by *both parties* to refer the matter to the examination and determination of *ſeven* of the brethren nominated by this *aſſembly*; and for that end, the following queſtion was propoſed to *both* parties, in the general *aſſembly*, viz.

Q. WHETHER you are willing to be determined by the ſaid brethren, and reſolve to do what they ſhall determine, in order to the removing of all thoſe reflections that are writ in all the books that are printed on both ſides, about the *controverſy* of *ſinging*? &c. The matters to be debated, and determined, are only reſpecting *reflections*, and matters of *fact*.

THIS *queſtion* was anſwered and fully agreed to, by Mr. *William Kiffin*, Mr. *John Man*, Mr. *George Barret*, Mr. *William Collins*, Mr. *Benjamin Keach*, Mr. *Richard Steed*, and Mr. *Thomas Hollowell*. And the perſons nominated to examine and determine the matters aforeſaid, were Mr.

Mr. *Andrew Gifford*, Mr. *Edmund White*, Mr. *Henry Auſtin*, Mr. *Robert Keate*, Mr. *John Willis*, Mr. *Samuel Buttal*, and Mr. *John Scott*.

THE determination that was read to both parties in the *aſſembly*, *May* 24, and ſigned by them, was as follows: *Their determination.*

'* *Beloved and honoured in the Lord, for your work ſake*,

'WE your unworthy brethren, whom you have choſen to examine, and determine the matters aforeſaid, ſo far as we know our own hearts, have ſingly, without reſpect of perſons, judged as for the Lord, and *unanimouſly* concluded, that thoſe perſons who have been concerned in this *controverſy*, have on both ſides erred in moſt of the particulars that were laid before us. If we have been partial in any thing, it is only, for which we beg your pardon, that we lay your evils before you in eaſy terms, from this confidence, that the grace of God will help you much more to aggravate them in your own ſouls; eſpecially when you compare how unlike to Jeſus Chriſt, and the holy commands he hath given for brotherly love, your treatment hath been one towards another; *who when he was reviled, reviled not again*, 1 Pet. ii. 22,

* Narrative, p. 11.

'23.

« 23. And how far ſhort in this *contro-*
« *verſy* you have come, in anſwering that
« character, which the Spirit of God gives
« of true charity, 1 *Cor.* xiii. 4, *&c.* Had
« the things wherewith you charge one
« another been true, we humbly conceive,
« you ſhould have taken thoſe rules Chriſt
« hath preſcribed in a more private debate,
« way, and method, that would not have
« reflected upon your holy profeſſion, and
« the name of God, to convince one an-
« other of your errors; and that the ways
« you have taken to diſcover the nakedneſs
« of your brethren, have been irregular,
« and tended rather to beget greater of-
« fences and ſtumblings, than convincing,
« healing, and recovering. *Ham*, for diſ-
« covering the nakedneſs of *Noah*, was ac-
« curſed of God, *Gen.* ix. 29. To pro-
« claim one anothers errors to reproach, is
« from the evil one, and to give our ene-
« mies occaſion to rejoice over our failings,
« forbidden to be told in *Gath* and *Gilgal*,
« 2 *Sam.* i. 20. You know who hath ſaid,
« that the iſſue of *biting* will be *to devour*
« *one another*, if God prevent not. We
« grieve to think, what diſhonours your
« methods will bring to the name of God,
« reproach to your holy profeſſion, ſtum-
« bling to ſinners, and diviſions among the
« churches of Chriſt. And therefore as
« brethren, partakers of the ſame grace,
« we humbly exhort you, and pray God

« would

'would make you all ſenſible of your errors, humble you for them, *as God for Chriſt's ſake hath forgiven you*; ſo you would for his name's ſake *forgive one another*. And as he is pleaſed to make you ſenſible of your errors, acknowledge them one to another, and give us cauſe of great rejoicing, that have grieved us whilſt we have been ſearching into your uncharitable, unſavoury cenſures, reflections and reproaches, which you have in your books loaded one another with; and through temptation have been prevailed upon to take wrong meaſures and miſrepreſentations of one another within your ſelves. And therefore in the name of the Lord, and for his ſake, we entreat and determine, that you proceed no longer in ſuch methods.

'WE have alſo conſidered, and determined, (that for the prevention of any further reproach and diſhonour that may come upon the name of the Lord, and your holy profeſſion, that nothing will prove more effectual for this end, than) that all perſons that are concerned on both ſides in this *controverſy*, be deſired, and we do deſire, and determine, that they ſhould call in, and bring all their books hereafter mentioned into the *aſſembly*, or to whom they ſhall appoint, and leave them to their diſpoſe. And that if any do perſiſt in this reproachful

'method,

'method, we do ſeriouſly deliver it as our 'ſenſe, that that perſon or perſons who 'do thoſe things, that ſow offences, diſ-'cord and diviſions, among the churches 'of Chriſt, ſhould be remarked. We 'could entreat you, upon our knees, 'might we prevail with you in this mat-'ter, that you would join together, *to 'keep the unity of the ſpirit*, and of our 'holy profeſſion, *in the bond of peace*.

'MOREOVER we entreat and deter-'mine, that it be inſerted in the *narra-'tive*, that none of the members of the 'churches do buy, give, or diſperſe any 'of theſe books aforeſaid underwrit; nor 'any other that have thoſe uncharitable 'reflections in them againſt their bre-'thren: and that no perſon do ſell them, 'or give them to others.

'THE names of the books, ſome of 'which we have ſeen, and all others, that 'have ſuch reflections though not ſeen, 'are,

'1. *A ſober reply to* Robert Steed's 'epiſtle.

'2. *Truth ſoberly defended.*

'3. *A ſerious anſwer*, &c.

'4. *Truth cleared, or a brief narrative 'of the riſe*, &c.'

THUS a ſtop was put to the troubles that threatened the *baptized* churches upon this *controverſy*; and many of them from

from that time *ſung the praiſes of God in their publick aſſemblies*, who had not uſed that practice before.

VERY numerous were the *baptized* churches in *England* at this time: and tho' but one hundred and ſeven churches are mentioned, which made up this *general aſſembly*, it is to be obſerved, there were many other churches of the ſame faith and order, that aſſociated together, which never joined in theſe *aſſemblies*; beſides a great number of *baptized* churches, who hold the doctrine of *univerſal redemption*; and from hence have been unhappily diſtinguiſhed from their brethren, by the name of *general Baptiſts*; though in the courſe of this hiſtory I have included *both*, without any diſtinction, under the title of *Engliſh Baptiſts*. Theſe, in the like order and manner, had their annual *general aſſemblies*; and the ſame is ſtill continued amongſt them, and held at *London* in the *Whitſun-Week*, even to the preſent times. And it were to be wiſhed, that this diſtinction were laid aſide, and that the paſtors of the *baptized* churches would concur to heal their flocks of ſuch dividing principles. But if they will ſtill continue to encourage ſuch diſtinctions and diviſions, becauſe it tendeth to the ſuppoſed intereſt of themſelves, let them prepare to anſwer ſuch unfaithfulneſs to the great ſhepherd of the flock, who has ſaid, *that a houſe or kingdom*

kingdom divided againſt it ſelf, cannot ſtand, but is brought to nought.

THE Rev. Mr. *Baxter* acknowledges, that the *Baptiſts* are not ſo faulty as the *Pædobaptiſts*, in their diviſions and ſeparations. For in his preface to the *cure of church diviſions*, he ſays, 'Two ſeparating 'dividing principles will never give peace 'to the church where they prevail. The 'one is, the confounding mens title to 'viſible church-membership and commu-'nion, with their title to juſtification and 'ſalvation. The other is, the impoſing of 'new terms and titles of viſible member-'ſhip and communion, and rejecting the 'ſufficiency of the terms and title of 'Chriſt's appointment. Chriſt, *ſays he*, 'hath ſolemnly and purpoſely made the '*baptiſmal* covenanting with him to be 'the terms and title to church-member-'ſhip and communion; and the owning 'of the ſame covenant is the ſufficient title 'of the adult. And the impoſers that 'come after, and require another kind of 'evidence of converſion or ſanctification 'than this, do confound the church, and 'enflame the people, and leave no certain 'way of trial, but make as various terms 'and titles, as there are various degrees of 'wiſdom, and charity, and various opi-'nions in the paſtors (yea, in all the peo-'ple, to whom they allow the judgment 'of ſuch cauſes) in the ſeveral churches.

'In

'In this point, *adds he*, the *ſober* Anabap-
'tiſts ſeem to come nearer the truth
'than they.'

IT is to be obſerved, that the *two members*, called *meſſengers*, from every church, who with their miniſters compoſed theſe general aſſemblies, would have been more properly ſtiled *repreſentatives*; becauſe one great part of the *Baptiſt* churches, and particularly thoſe who are ſtiled *general Baptiſts*, the paſtors, for the greater utility of their work, do appoint and ſet apart ſome of the moſt able, uſeful, and diligent miniſters amongſt them, to viſit the churches round about them, to preach the word, and exerciſe a kind of ſuperintendency where they come. Theſe are ſtill continued in ſome parts of the kingdom, and for diſtinction ſake, are called *meſſengers*. There is annexed to Mr. *Grantham*'s anſwer to Mr. *Danvers* of *laying on of hands*, a treatiſe *of the ſucceſſors of the apoſtles*; in which he pleads for the *Jus Divinum* of the *meſſengers office*. But the book I have not ſeen.

THE *French* king, and his confidents, thoſe implacable *Tories* and *Jacobites*, about the year 1696, formed a *ſecret* ſcheme and deſign againſt king *William*, and his dominions of *Great-Britain* and *Ireland*, for an intended *aſſaſſination* of his majeſty. But ſome private letters from *France* fruſtrated Anno 1696.

ſtrated their deſigns. Sir *John Fenwick**, one of the plotters, when he was taken, wrote a letter to his lady, to inform her of his misfortune; acquainting her, that he looked on himſelf as a dead man, unleſs powerful application could be made for him, or ſome of the jury could be *bribed* to ſtarve out the reſt. This letter was intercepted. At his firſt examination before the lords juſtices, he flatly denied every thing; but when this letter was ſhewed him, he was confounded. In his private treaty with the duke of *Devonſhire*, he inſiſted upon an aſſurance of life, upon his promiſe of diſcovering all he knew. This the king refuſed, and would have it left to himſelf to judge of the integrity and importance of theſe diſcoveries. *Fenwick* reſolving therefore to throw himſelf on the king's mercy, ſent his majeſty a paper, in which, after a bare account of the conſultations among the *Jacobites*, he ſaid in general, there was in *England* a ſettled number of perſons to manage the affairs of king *James*. And being afterwards put upon to name thoſe perſons, and to deſcend to particulars, he gave in another writing, wherein, among other things, he pretended that king *James*, and thoſe who were employed by him, had aſſured the *Jacobites*, that the earls of *Shrewſ-*

* Life of *Marlborough*, Vol. I. p. 113.

bury,

bury, *Bath*, and *Marlborough*, the lord *Godolphin*, and admiral *Ruſſel*, were reconciled to him, and were now in his intereſts, and acting for him. That *Shrewſbury* came again into the office of ſecretary of ſtate, by the operation and conſent of king *James*, and that he was in treaty with that monarch, before he laid down the ſeals; that the lord *Marlborough* had promiſed king *James* ſome ſervice, which had inclined his majeſty to promiſe his pardon; that the earl of *Bath* was to betray *Plymouth* into the hands of the *French* king; that admiral *Ruſſel* and the lord *Godolphin* had likewiſe undertaken particular ſervices; and that commiſſary *Crawford* had ſent over to *France* a liſt of the forces in *England*. Theſe informations at firſt ſtartled not only the *court*, but the king himſelf, and gained Sir *John Fenwick* ſome time. But as he did not offer the leaſt appearance of proof, or circumſtance, to corroborate his aſſertions, not even that could amount to a preſumption, to ſupport his accuſation; this pretended diſcovery could at moſt go no farther than to raiſe the king's jealouſy of thoſe perſons. But with every impartial perſon, it could be looked on as no more than a mean prevarication without any grounds. And his ſhifting behaviour afterwards, before the *houſe of commons*, was more than a ſufficient proof of it. As ſuch likewiſe

wiſe that *houſe* treated it; and to do juſtice to the loyalty of theſe injured noblemen, and entirely to clear them from theſe falſe accuſations, voted, that the papers which have been read, intitled, Sir *John Fenwick's informations*, accuſing ſeveral peers of the realm of diſloyalty, were *falſe* and *ſcandalous*, tending to the ſubverſion of the government, to raiſe a jealouſy between the king and his ſubjects, and to ſtifle the truth of the controverſy. And theſe prevarications are ſuppoſed to have been one great inducement with many members, to concur in the *bill of attainder*, which brought him to the ſcaffold.

'A LATE author, (ſays Mr. *Lediard*,*) 'ſays, *Fenwick* was put upon this artifice 'to ſave his life, or at leaſt to gain time, 'by the earl of *Monmouth*, formerly known 'by the name of lord *Mordaunt*; who, 'he adds, was the contriver of it, more 'out of ſpleen or revenge, againſt certain 'perſons, who he thought were more fa'voured than he, than to ſerve *Fenwick*. 'To this end, he drew up certain inſtruc'tions, which he put into the hands of 'the dutcheſs of *Norfolk*, to be conveyed 'to the priſoner; who finding it accom'panied with threats and promiſes, ac'cording to the uſe he ſhould make of 'thoſe inſtructions, he thereupon formed

* Life of *Marlborough*, Vol. I. p. 117.

'the

'the accuſation I have given an account 'of above.'

THIS was the firſt attempt of our enemies againſt our civil and religious liberties. They endeavoured to render the patrons thereof ſuſpected both by the court and country: and though they met with a diſappointment, yet they ſtill continued their attempts, and ſo far prevailed in the next reign, as to effect it, had not providence, I may ſay, miraculouſly interpoſed to ſave us. And the ſame attempts are ſtill carrying on by that reſtleſs party, as ſhall be ſhewn in the ſequel of this hiſtory, in proper place.

HIS majeſty was congratulated by the nation on his deliverance from this *horrid* intended *aſſaſſination plot*, by many *addreſſes*. And the *Baptiſts* preſented their *addreſs* to him, by Mr. *Joſeph Stennet*, on the 9th of *April*, being introduced by the right honourable the earl of *Monmouth*, then earl of *Peterborough*: which addreſs was at that time much taken notice of, and was as followeth.

Life of Stennet, *p.* 16.

'*To the King's Most Excellent Majesty.*

'*The humble address of the ministers of the* Baptist *denomination, in and about the city of* London, *in behalf of themselves, and their respective congregations.*

'*May it please Your Majesty,*

'AFTER having paid the grateful tribute of our humble thanks at the throne of the king of kings, for that signal favour, wherewith his providence has blessed your majesty, these your kingdoms, and the whole *protestant* interest abroad, in the seasonable discovery and defeat of the late barbarous conspiracy of the blood-thirsty enemies of your majesty's government and life; a life highly endeared to us, by the many successive dangers to which your majesty has so generously exposed it, in the defence of all that's valuable to us; and by those remarkable instances of the divine protection, by which it has been as often guarded: We your majesty's most *loyal* and obedient subjects, with all becoming respect, beg leave to congratulate your majesty on this so eminent and happy deliverance.

'AND we gladly embrace this occasion to assure your majesty, that as we have

'enjoyed

'enjoyed a ſhare of the benign influences 'of your government, whereby both our 'civil and *religious* liberties have been ſo 'happily protected and vindicated; ſo we 'ſhall make it our glory (as we account it 'our duty) to render your majeſty the 'utmoſt ſervice we are capable of, in that 'ſphere, wherein the law allows us to 'move. And as a further teſtimony of 'our fidelity and affection to your ma-'jeſty's perſon and government, we chear-'fully follow the pattern of the honoura-'ble the *houſe of commons*, in ſubſcribing 'the *aſſociation*, ſubjoined to this our 'humble addreſs. Nor ſhall we ceaſe to 'offer our fervent ſupplications to heaven, 'that the ſpirit of wiſdom may continue 'to direct all your majeſty's councils; that 'the Lord of hoſts may ſtill ſucceed your 'arms; that troops of aſſociate angels 'may always guard your royal perſon; 'that your majeſty may have a long and 'proſperous reign on earth, and at length 'wear a crown of immortal glory in the 'kingdom of heaven. So pray,

Great Sir,

Your majeſty's moſt loyal,
and moſt dutiful ſubjects
and ſervants.

I SHALL

I SHALL in this place take notice of the *controverſy* between Mr. *Matthew Caffin*, and Mr. *Joſeph Wright*, which brought ſome trouble to the baptized churches.

Matthew Caffin's *controverſy.*

Mr. *Wright* brought a charge againſt Mr. *Caffin*, and, in a *general aſſembly*, inſiſted upon his being excluded, both from the *aſſembly*, and from all communion with the *Baptiſt* churches; and in proof of his charge, alledged ſeveral things he had heard from him in private converſation; and that in particular, he had ſtarted ſuch objections to certain material parts of the *Athanaſian Creed*, as amounted to a direct denial, both of the *divinity* and *humanity* of Chriſt. Mr. *Caffin*'s anſwers to theſe charges were to this effect. He readily acknowledged, that there were ſome propoſitions in that *creed*, which were above his underſtanding, after the moſt diligent and impartial examination; and therefore he never had, nor could as yet receive it as the ſtandard of his faith. He inſiſted upon it, that the holy ſcriptures contained all that could be neceſſary for a chriſtian to believe and profeſs; that if he were from hence catechiſed ever ſo ſeverely, he ſhould not decline a free and open declaration of his ſentiments; alledging his belief in Chriſt, as the WORD, in the beginning of the creation with God; and

and that he was in the higheſt imaginable ſenſe, GOD, conſiſtently with that moſt eſtabliſhed truth, that there can be but *one abſolutely ſupreme God*. He thought Chriſt was the *God over all*, intended by St. *Paul*, which he could underſtand conformably to our Lord's own declarations concerning himſelf. That as to his FLESH, he believed, Chriſt was the ſeed of the woman, the ſon and offſpring of *David*, conceived indeed *miraculouſly*, but born of *Mary* in the ſame natural way as other children. That it had been his ſtudy and delight to exalt and honour his Saviour, both as *God* and *Man*, to the higheſt degree of thought. That he had never diſturbed the minds of any chriſtians about *unrevealed* ſublimities, but was willing every one ſhould have the ſame liberty of judgment which he claimed to himſelf. That he was far enough from perfection in knowledge; but, as his friends well knew, was always open to conviction, and thankful for every addition of further light.

THIS defence gave a *general* ſatisfaction to the *aſſembly*, which then was numerous; and Mr. *Wright* was much diſcountenanced, for his unbecoming reflections, and want of charity.

SOMETIME after, at a *general aſſembly* held at *Ailſbury*, in the county of *Bucks*, Mr. *Wright* obtained another to join

join with him, and there exhibited his charge againſt Mr. *Caffin*; but met with a diſappointment; for that *reverend body* reſolved to maintain amity and friendſhip with Mr. *Caffin*, though he might vary a little in ſome abſtruſe *unrevealed* ſpeculations.

THOUGH theſe diſappointments cauſed Mr. *Wright* to leave the *aſſemblies*, and proteſt againſt them all, yet the ſeeds of contention he had ſown, ſprang up and brought forth ſuch bad fruit, as had like to have been of ill conſequence. For the churches in *Buckingham* and *Northampton-ſhire* exhibited the like charge to the *aſſembly* againſt Mr. *Caffin*, and moved that he might be brought to judgment. He laboured with great meekneſs and condeſcenſion to explain himſelf, and recover their good opinion, but with little ſucceſs. So that after their repeated complaints, the *aſſembly* agreed, that the next year his caſe ſhould be fully examined; which was to be at *Whitſontide* in the year 1700.

THE *general aſſembly* at that time met, and Mr. *Caffin* being preſent, to prevent confuſion, and tedious debates, they appointed a *committee* of *eight* perſons, *four* of whom were on the complainants ſide, to confer with Mr. *Caffin*, and to draw up ſome expedient to be aſſented to and ſigned, which might be a ſufficient ground of union. This was done, ſeveral times

read, and signed by those present, and was as followeth. The which I have taken from the account which the *complainants* themselves published, *viz.*

'ACCORDING to the trust reposed in 'us, we offered to the *assembly*, that it be 'agreed to, That Christ, as he was the '*Word*, is from the beginning: but in 'time that *Word* took not on him the 'nature of angels, but he took on him 'the seed of *Abraham*; and as such is '*Emanuel*, *God with us*, or *God manifest* '*in the flesh*: and as he is the *Word*, is 'one with the Father, and the Holy 'Ghost. And as he was *God manifest in* '*the flesh*, so he is the Jesus, *that tasted* '*death for every man*. And further; 'whereas there have been, and yet are, 'debates about the MOST HIGH GOD, 'we conceive, he is one infinite, un-'changeable, and eternal spirit, incom-'prehensible Godhead, and doth subsist 'in the Father, the Word, and the Holy 'Ghost.'

William Cooch,
Benjamin Miller,
Thomas Kirby,
David Brown,
William Vincent,
John Hassum,
John Amory,
Nathanael Gale.

IN the *Assembly's* Journal, this clause, which the publishers omitted, is inserted, *viz.* 'That the defence brother *Matthew* 'Caffin has made, together with his ac- 'knowledgments, are to the satisfaction 'of the *assembly*.'

AT the next meeting of this *general assembly*, was presented a long letter from the churches in the county of *Northampton*, complaining that Mr. *Caffin* was not tried to their satisfaction. And after debating deliberately thereupon, it was put to the vote, and carried by a great majority, that the declaration Mr. *Caffin* had made, and his signing the aforesaid expedient, was sufficient and satisfactory.

Mr. *Caffin*'s age did not permit him any longer to endure the fatigues of travelling to attend these *annual assemblies*, yet notwithstanding, the dissatisfied wrought up their uneasinesses to such a pitch, as to forsake the *assemblies* of their brethren, and met together by themselves. This continued some years; but at length, after some essays for a friendly union, it was accomplished; and they united upon the sure foundation of forbearance and charity, and adhering to the scriptures only, as the *compleat* and *only* rule of faith and practice.

AND here I cannot but observe, that through the whole course of the complaints exhibited on account of Mr. *Caf-*

fin's

fin's principles, no one ever objected any thing againſt his chriſtian practice; his life, from the beginning to the end, was one continued ſeries of piety, unſpotted, and undiſſembled; equalled but by few, and exceeded by none.

IT is true, this *general aſſembly* was by the diſſatisfied, when they withdrew from them, called *Caffinite*; and leaſt time ſhould wear out the knowledge thereof, the reverend Mr. *Lewis* of *Margate*, has been pleaſed, in his late hiſtory, to revive it, but in a very ill-natur'd, if not a falſe light: for I know of no part of the *Anabaptiſts*, as he calls them, that are diſtinguiſhed by that name for particular opinions, in *Kent*, or elſewhere. This lies upon him to make good, as well as his other account he has at random given us, without any proof, *viz.* that ſome of the deſcendants of the *Moravian* Anabaptiſts are now in the new plantation of *Georgia*; or he muſt be reckoned by his readers an unfair hiſtorian. I never find theſe nick-names fixed upon religious perſons to come from the beſt of men; but there are now ſome in his own church who are called *Methodiſts*, whom I ſhall leave to Mr. *Lewis*'s ſerious conſideration, and proceed. *Page* 110.

THIS is all I have met with on the *Doctrine of the Trinity*, wherein the *Engliſh* Baptiſts have publickly manifeſted their

zealous

zealous *orthodoxy* and rigour in, except a very late inſtance, which is hardly worth mentioning, becauſe it was tranſacted but by a few, and does not affect the body in general. I mean the caſe of Dr. *Rhudd*, who was excluded from the company of a ſmall ſociety of *Baptiſt miniſters* who meet together weekly at *Blackwell's Coffee-houſe* in *Queen-ſtreet*, *London*. Theſe gentlemen, to ſhew their *orthodoxy*, inſtead of uſing an argumentative method to reclaim their brother, ſuppoſed by them to be fallen from the faith, at once exclude him their ſociety; and though the Doctor has publiſhed ſeveral letters by way of complaint; and alſo wrote in vindication of the principles for which he was excluded; nothing reſpecting his moral character having been laid to his charge; yet no anſwer has been made by the excluding gentlemen thereunto: ſo that the Doctor, in the judgment of impartial men, muſt be looked upon as one who was not treated like a brother, a ſcholar, nor a gentleman. But as the world are ready to charge the body with the actions of ſome few amongſt them, I ſhall obſerve, that theſe gentlemen, who have been made publick on the account of their conduct, reſpecting ſome differences among themſelves, have not the ſanction of their churches by *meſſengers* to join with them, as hath been, and is ſtill the practice of the *Baptiſt churches*

churches in general, respecting their *assemblies* and *associations*; therefore, if thro' weakness their conduct be not justifiable, it does not affect the body. And I must beg leave to rectify a mistake that Dr. *Rhudd* seems to me to be under, when, reflecting on the treatment he met with from this society for their precipitant exclusion of him; which he says, * 'He is 'inclined to think arose at first from the 'ardor of real zeal, though *not according to* 'knowledge; and that they have since 'found it necessary to ply the signals of 'resentment to secure their *authority* with 'the body of the people.' So far is this *society* from having any authority with the body, that they have not so much as their sanction. It is true, this *society* has been of long standing, and not without much usefulness; and there are still some worthy men amongst them. But as is common to almost all *societies*, intended at first for a publick good, so time cloaths them with such innovations, that it frequently happens they afterwards bear little or no resemblace to their original. There have been men of the greatest learning, who many years presided in this *society*, and behaved themselves with such moderation, that both the clergy of the established church, and ministers of the other dissenting congregations, have paid a reverence

* *Mrs.* Ginn's *Funeral Sermon*, Dedication, *pag.* 5.

a reverence to, and ſhewed a reſpect for them, by applying to them in ſuch caſes where the *Baptiſts* have been concerned. It is but of late years they have been rendered contemptible with the name of the *Baptiſt Board*, which they obtained under their preſent head. And I think it worthy of conſideration, whether it were not better to have no ſuch *ſociety*, or at leaſt, that they were under ſome better regulation, that the publick may no more be troubled with their petty differences.

IF any ſhall think fit to reflect on the *Baptiſts* in general, for the unbecoming heat which ſome of that denomination have ſhewed againſt their brethren Mr. *Caffin* and Dr. *Rhudd*; let them remember what I have often hinted, that the diſorders of a few cannot juſtly be charged upon the whole body. Were I ſo enclined, I could eaſily retort the reproach upon the *Pædo-baptiſts* in a plentiful manner, without going back for inſtances beyond our own memory, witneſs the treatment of Dr. *Clarke* and Mr. *Whiſton* among the clergy of the church of *England*, merely for differing from them in this ſame doctrine of the *Trinity*. The publick proceedings againſt both, and the ſcandalous treatment of the latter, by Dr. *Sacheverel* and Dr. *Humphrys*, to the excluding of him from ſo much as ſtanding in his own pariſh church, drew from him

him a *letter*, which he ſent to Dr. *Humphrys*; but the Doctor refuſed to receive it.

THIS letter is ſo excellent, I cannot paſs it by; though ſome may think it has no right to this place in my hiſtory. It breathes ſuch a ſpirit of true purity, and chriſtian humility, that it cannot be improper any where. And I am very much miſtaken if Mr. *Whiſton* does not agree with us, that *baptiſm* is to be performed by *immerſion*; and that a perſonal profeſſion of faith ought to precede it.

Croſs-ſtreet, Hatton-garden, St. *Paul's-day*, 1718-19.

SIR,

'I ATTENDED as well as I could, in 'the place where I was obliged to ſtand 'this morning at church, to what you 'ſaid in the pulpit, with relation to me, 'my doctrine and conduct. You will 'eaſily imagine I could not aſſent to all 'you intimated about my doctrine; eſpe-'cially while you, as well as Dr. *Sacheve-'rel*, and abundance more, ſtill ſuppoſe, 'that I am one who really deny the *divi-'nity* of our bleſſed Saviour; which ſup-'poſition is ſo intirely ungrounded, that 'I can hardly imagine you have ever read 'what I have written upon that ſubject. 'I am ſo far from the *Ebionite* or *Soci-'nian* doctine, that in my own private

'opinion, I am no way ſatisfied ſo much
'as to *baptize* any that openly profeſs it.
'I fully believe all that *divinity* of the
'Son of God which is conſiſtent with the
'*ſupremacy* of the one God the Father;
'with Chriſt's own words, that the *Fa-*
'*ther is greater than he*; and with all
'the ancient creeds and records of our
'religion. I therefore inſiſt upon it, that
'you do me open juſtice in this point;
'and never make the congregation believe
'that I, in the leaſt, favour any that
'really deny our Lord's *divinity*, much
'leſs any that ſuppoſe him a *meer man*.
'I alſo inſiſt upon it, that when you call
'me an *Arian*, you explain yourſelf ſo
'that all may know that you mean
'thereby an *Euſebian*, or ſuch as had
'the odious name of *Arian* unjuſtly given
'them by the *Athanaſians*; for in no
'other ſenſe was I ever an *Arian*, as you
'muſt know, if you have read my writ-
'ings. As to that degree of moderation
'you expreſſed in your *ſermon*, with re-
'lation to me in my preſent ſtate, I thank
'you for it. And as to your prudential
'and friendly advice, that it would be
'properer for me, under my preſent per-
'ſuaſion, to abſent my ſelf from St. *An-*
'*drew*'s church, when the *Athanaſian*
'creed is appointed to be read, than to
'give a ſort of offence to the congrega-
'tion by ſitting down at the time it is
'uſed,

'uſed, I do not know but you may be 'in the right. Nor ſhall I ſcruple to 'aſſure you, that unleſs I happen to for-'get any of thoſe days when it is ap-'pointed, I intend herein to take your 'advice; and ſince it is impoſſible for me 'to give my *aſſent* to it, to declare my '*diſſent* by ſtaying away till that creed 'is over. What happened on *Friday* was, 'I ſuppoſe, the effect of a ſudden paſſion 'in Dr. *Sacheverel*; ſo I ſay nothing more 'of it here. Only I ſhall obſerve to you, 'that if Dr. *Sacheverel*, your ſelf, or any 'other of my brethren of the *clergy*, are 'diſſatisfied with any of my notions or 'conduct, private converſation with me, 'or debates among friends would be more 'agreeable to ſcholarſhip, to chriſtianity, 'to common humanity, than to uſe only 'the pulpit againſt me; where you know 'I have no opportunity to anſwer. I am 'ſure I mean nothing but the diſcovery, 'practice, and reſtoration of the pure and 'primitive religion of our bleſſed Saviour; 'if you mean the ſame, ſuch fair debates 'are more proper than any invectives from 'the pulpit; nay, than any other violent 'methods whatſoever.

'I *am*, Sir,

'*Your very loving brother*,

William Whiſton.

I MUST not omit to mention, though it be not on the account of the same principles, as a witness of the quarrels the church of *England* has had within itself, *viz.* The behaviour of the *convocation* towards that great ornament of the church of *England*, the present Bishop of *Winchester*, for his noble stand in the behalf of *christian liberty*; whose vindication against the charge of the *convocation* is above all the praises I can pretend to give it.

IT is true, his majesty thought meet to interpose his authority, and dismissed the *convocation*; and if I mistake not, that reverend body have never since, as such, been permitted again to sit; notwithstanding, an entire peace, harmony and concord has attended the church ever since. Indeed it procured his Lordship much trouble to reply to many pamphlets (some of them very scandalous and defaming) written against him; but his Lordship's moderation and zeal for the *protestant* religion will thereby stand upon record, as a worthy pattern, to be imitated by all who profess themselves to be the subjects of Christ's kingdom, which, as he has most learnedly defended, and proved, is not of this world.

NOT only the clergy of the church of *England*, but the dissenters also have

had quarrels among themſelves about points of doctrine; witneſs the famous aſſembly at *Salters-Hall* in the year 1719, occaſioned by the furious meaſures taken by ſome miniſters in the *weſt country*, againſt their reverend and learned brethren Mr. *Peirce*, Mr. *Withers*, and Mr. *Hallet*; the firſt eſpecially; after all his uſeful labours, particularly in the defence of *nonconformity*, merely for his being ſuſpected to differ from them in the doctrine of the *Trinity*, even before he had publickly diſcovered his ſentiments, and while he ſtudiouſly endeavoured to conceal them.

IN this aſſembly, when ſome *Baptiſt* miniſters pleaded againſt ſubſcription to human forms, they were reproached with the names of *laymen*, and *Anabaptiſt teachers*; and told, that they had no buſineſs there. Mr. *Bradbury*, with a very indecent haughtineſs did in particular demand, whether that *aſſembly* was to be directed by the *laity*? Another, with the ſame ungoverned paſſion, did aſk, whether they came thither to be contradicted by *Anabaptiſt teachers*? and that perſon was ſeconded by an equal ebullition of wrath and indecency againſt the ſame denomination: But they were retorted upon with a juſt reſentment, by one who was affected by that invidious diſtinction; who told them, the perſons they aimed at were not *Anabaptiſt teachers*, but *Baptiſt miniſters*;

of which name they were not ashamed; the former appellation denoting *re-baptism*, which they disowned.

As a further testimony of the *Pædobaptists* quarrels among themselves about *doctrinal* points, witness the ejection of that unblemished christian, and learned minister Mr. *Martin Tomkins*, from his congregation of *Stoke Newington*: And within these few years, the case of another gentleman of great integrity and good compass of learning, by a congregation at *Hackney*. All these gentlemen afore-mentioned, thus proceeded against, were not only noted for their usefulness, but were also men of unspotted characters for their piety and virtue.

I SHALL here observe, that the gentlemen who claim the right of *orthodoxy*, are generally the most furious, and the first aggressors. Thus Mr. *Bayle*, in his *Critical Historical Dictionary*, on the article of *Arius*, says, 'It cannot be denied 'that the *orthodox* were the aggressors; 'for we have seen that *Constantine* banished the ring-leaders of *Arianism*, and 'threatned those with death who should 'not burn all the writings of that arch-'heretick; but it is certain, that *Constantine*, his son, and *Valens*, who raised *Arianism* to the throne, treated the *orthodox* with more rigour than *Constantine* had done the *Arians*. Upon all other

'occa-

'occasions, says he, the latter seem to 'have been of a more tolerating spirit 'than the former; and it is a *thesis* which 'the philosophical commentator has un-'dertaken to prove in the *supplement* to 'his work. Among other reasons he al-'ledges this; that at the time when *Re-'caredus* extirpated *Arianism* in *Spain*, 'the *Catholick* bishops were much more 'numerous than the *Arian*; though the '*Arian* had been the predominant reli-'gion for near *two hundred* years before; 'a strong presumption that the *Catholicks* 'were but little molested.' I am not here pleading the cause of *Arianism*; but shewing only how the *Pædo-baptist* gentlemen clash one with another on the point of *orthodoxy*. And if this digression be deemed by some not pertinent to my history, I hope I may be excused, inasmuch as the same is intended against a *persecuting* spirit. The people in whose cause I am engaged, have not only been unjustly rendered the most *contemptible*, but also the most *heretical* people in the world, and have been greatly persecuted thereupon.

I CANNOT but observe here, the prudent conduct of the ministers of the *English Baptists*, who, in all their publick administrations, either in *general assemblies*, or *particular associations*, have always required *two* or more *judicious* gentlemen of the *laity*, from each church, chosen by

the congregation, to assemble with them, to aid and assist in all their *debates* and determinations. And whenever such *assemblies* or *associations* have been, or still are held, they never claim to themselves an *authoritative* right to *command* or *impose* any of their determinations to be received; but only *advise* those things, which upon mature deliberation and debate, did appear to them to have a tendency to the good of the whole; a practice certainly becoming christians, and a sure ligament to unite them in love and good harmony. And I must say, in my judgment, the best means to render their *ministers*, or whom may be good *divines*, good *politicians* also. And such a sense had the *clergy* of *England*, of the reasonableness of such a practice, that at the very beginning of the *reformation* here in *England*, they humbly besought his majesty to appoint *thirty two* persons, half *clergy* and half *laity*, to examine the *canons* and *constitutions* in being, and to abrogate and confirm them as they should think good. This petition was changed into an act of *parliament* by the 25th of *Hen.* VIII. *cap.* 19.

And that this also was the practice of the *primitive* church, that flourished within the first *three hundred* years after Christ, is proved by the learned and judicious Sir *Peter King*, late lord chancellor of *England*, in his *Enquiry into the constitution, discipline*,

cipline, unity and fellowship of the said church.
The members that composed the provincial-synods, that met at least *once*, and sometimes *twice* or *thrice* a year, 'were, Page 140. and 143.
'says he, bishops, presbyters, deacons, and
'deputed *laymen*, in behalf of the people
'of their respective churches.'

I would not be thought, from what I have related, to be an enemy to the ministry; no, I reverence them much, and can hardly account him a christian who does not *render to the elders that rule well, double honour*. But when ministers do contemptuously treat the laity, and lord it over them, it is an argument with me that pride has seized them; tho' it may not be arrived to that pitch which the good Mr *John Fox* has given an instance of, viz. the case of one *John Brown*, burnt at *Ashford* in *Kent*, in the year 1511.
'The first occasion of the trouble of this Martyrs,
'*John Brown*, says Mr. *Fox*, was by a cer- Vol. II.
'tain *priest*, who passing down to *Gravesend* p. 649.
'and in the common barge, and disdaining that he so saucily should sit so near unto him in the barge, began to swell in stomach against him. At length, bursting forth in his *priestly* voice, and *disdainful* countenance, he asked him in this manner, Dost thou know, said he, who I am? thou sittest too near me, and sittest on my clothes. *No, Sir, said the other, I know not what you are.* I tell
'thee,

'thee, quoth he, I am a *priest*. *What, Sir, are you a parson, or vicar, or some lady's chaplain?* No, quoth he again, I am a *soul priest*, I sing for a soul. *Do you so Sir, said the other, that is well done. I pray you, Sir, said he, where find you the soul when you go to mass?* I cannot tell thee, said the priest. *I pray you, where do you leave it, Sir, when the mass is done?* I cannot tell thee, said the priest. *Neither can you tell where to find it when you go to mass, nor where you leave it when the mass is done, how can you then save the soul, said he?* Go thy ways, said the *priest*, I perceive thou art an *Heretick*, and I will be even with thee. So at the landing, the *priest* taking with him *Walter More* and *William More*, two gentlemen and brethren, rode straightway to the arch-bishop, who at that time was *William Warham*. Whereupon the said *John Brown*, within three days after, was sent for by the arch-bishop. His bringers up were *Chilton* of *Wye*, bailyarrant; and one *Baere* of *Wilsborough*, with two of the bishop's servants, who with certain others being appointed for the same, came suddenly into his house upon him, the same day when his wife was churched, as he was bringing a mess of pottage to the board, serving his guests, and so laying hands upon him, they set him upon his own horse, and binding his feet under the horse's belly,

'carried

'carried him away to *Canterbury*, neither 'he nor his wife, nor any of his friends, 'knowing whither he went, nor whither 'he should; and there continuing the 'space of *forty* days, from *Low Sunday*, 'till the *Friday* before *Whitsunday*. Thro' 'the cruel handling of the said archbi'shops, and the bishop of *Rochester*, Dr. '*Fisher*, he was so piteously entreated, 'that his *bare* feet were set upon the *hot* 'burning coals, to make him deny his 'faith; which notwithstanding he would 'not do, but patiently abiding the pain, 'continued in the Lord's quarrel unre'moveable. At length, after all this *cru'elty* sustained, his wife yet not knowing 'where he was become, on *Friday* be'fore *Whitsunday* he was sent to *Ashford*, 'where he dwelt, the next day there 'to be burned.

'In the mean time, as he was brought 'to the town over night, there to be set 'in the stocks, it happened as God would, 'that a young maid of his house, coming 'by, and seeing her master, ran home and 'told her mistress. Then she coming 'to him, and finding him in the stocks, 'appointed to be *burned* next morning, 'sat by him all the night long; to whom 'he then declared the whole story, or ra'ther tragedy, how he was handled, and 'how his feet were *burned* to the bones, 'by the two bishops aforesaid, that he 'could

'could not set them upon the ground, he 'thanked God therefore, and all to make 'me, said he, to deny my Lord, which 'I will never do; for if I should deny 'him, said he, in this world, he would 'deny me hereafter. And therefore I 'pray thee, said he, good *Elizabeth*, con-'tinue as thou hast begun, and bring up 'thy children virtuously in the fear of 'God. And so the next day, which was 'on *Whitson* even, this good martyr was 'burned.'

A SAD instance indeed of *priest-pride!* notwithstanding the good man, in all his conversation, behaved himself with great humility, not using the christian freedom of calling him *brother*, but giving him the title of *Sir*; this would not do; but he presumed to touch the skirts of his garment, and nothing less than his blood, in such a cruel manner, could atone for this so heinous an offence.

IT is certainly the *greatest* honour that can be conferred upon man, to be ordained to serve at *God's altar*, and made a watchman over the souls of men. And when such are inspired with *love to souls*, so as to lay out their whole life and strength for their good, to bring them unto God, it is the greatest of blessings that can be bestowed upon the children of men. But *Satan*, the grand enemy of mankind, will

counter-

counter-work them. For when our *chief shepherd* appeared in our mortal ſtate, he attempted to corrupt his *miniſtry*, and finding he could not ſucceed, made his *eſſay* on the inferior paſtors, and ſtirred up his party to perſecute them to death; that he might ſhake their conſtancy, and make them forſake their maſter, as they fled at his ſuffering. But they rejoiced to be counted *worthy to ſuffer for him*. Being defeated here, he ſteals into the church, counterfeits the *being of a chriſtian*, gets ſome of the moſt *ſubtle*, *ſelfiſh*, and *ambitious* of his party, to be advanced as *guides* and *paſtors* of others; and in the church are ſome ſuch even to this day.

FROM ſuch *paſtors as theſe*, ſprings all the *bitter envying and ſtrife* which the apoſtle *James* ſays, is *earthly*, *ſenſual*, and *deviliſh*. Theſe conſider not the great and ſolemn charge and office of the *miniſters* of the goſpel, but are *meer worldlings* and *hirelings*, living unworthy of the ſacred dignity of their office. I ſhall therefore ſet before them, though I deſpair of their reformation, what I have collected from a treatiſe, intitled, *Parochial Paſturage*; being a ſcheme of the *miniſterial* practice, written by a *pious preſbyter* of the church of *England*, and recommended to the reverend the *clergy* of the ſame, and is worthy the imitation of all who take upon them that *ſacred office*. Though he believes

believes the *English Clergy* to be a body of churchmen, excelled by none in the chriſtian world, either for learning or piety; yet he tells them, they are ſenſible there are many who cavil and complain againſt them. 'Thoſe who ſeparate themſelves, 'ſays he, accuſe us. *Some*, that we are 'idle and *careleſs*, too much conformed 'to the vain pleaſures and intereſts of the 'world, which gives us time to attend 'only to the common duties of our fun-'ction: ſuch as reading prayers, baptizing, 'burying, &c. which, ſay they, any 'child can perform, whilſt we neglect 'the chief work, the converſion of our 'peoples ſouls. *Others*, that our only 'good method towards the performing 'that work, which is preaching, is of 'little uſe, being cold, lifeleſs diſcourſes, 'made up for the moſt part of *morality*, 'and for the leaſt, of *divinity*. *Others*, 'again, that though our preaching be ne-'ver ſo good, 'tis generally ineffectual; 'becauſe we don't privately, and particu-'larly inſpect into the ſtate of our peo-'ples ſouls, and their improvement or 'neglect of the word preached. More-'over, *ſome* complain that we neglect 'daily family devotions, both in our own 'practice, and in our enforcement of them 'on our people. *More* there are who ob-'ject, that our church-members generally 'neglect to read the holy ſcriptures, and

'are

'are very ignorant in them, which they impute to our neglect of the use of them in our families. The *Quakers* condemn us as *meer hirelings*, and say, that the little we do is for the lucre of the fleece, rather than good of the flock.——And though, *says he*, I know some of these accusations to be false, all may not be so: and therefore I resolved to lay down a scheme for doing our duty, which kept up to, might entirely stop their mouths.' And there seems to him to be only one way left, to win the *dissenters*, *viz.* by excelling them more and more in piety and virtue, particularly in the *labours* of their *ministerial* function.

THIS reverend gentleman, who has thought fit to conceal his name, considering the greatness and excellency of the *ministerial office*, concluded, his care of executing it well, ought to be somewhat suitable thereto, and consequently looked upon himself as *obliged* to make that care, the chief, the most constant, the most laborious of his life. The consideration of the immortality of mens souls, and of the infinitely valuable rewards God has proposed to all obedient christians, both ministers and people, became a great motive of engaging him wholly to give up himself to the great work of the ministry. 'This, *says he*, has affected me so, that I 'am resolved all my life long to act

'chiefly

'chiefly on the principle of eternity. It 'cannot but highly affect me to think, 'that if I ſerve God *faithfully*, through 'the mediator Jeſus, I ſhall be eternally 'happy; nay, if I turn, or carefully ſtrive 'to turn many to righteouſneſs, I ſhall 'be eminently glorious among the orders 'of that eternal exiſtence,' *Dan.* xii. 3.

HAVING thus reſolved to make the *care* of *ſouls* the grand buſineſs of his life, preferring it to all other aims and ſatisfactions; 'Hence, *ſays he*, it is I lay no 'ſchemes of raiſing my *worldly* fortune, 'of living at eaſe in wealth and greatneſs; 'I leave all theſe things to God's diſpo-'ſal, without concerning my ſelf about 'them. But my chief thoughts, my de-'ſigns, my contrivances, are, how for 'the preſent time, and for the future, to 'ſecure my own ſoul, and the ſouls of as 'many as I can, in the love and intereſts 'of God and Heaven.'

HE enumerates all the ways he had thought on to bring a pariſh to general piety; and practiſed as many of them, as his mean ſtation, little authority, and poor ability, would permit him. I ſhall mention but ſome of them, though the whole is worthy the peruſal of all who are employed in the *ſacred* function.

1. HE reſolved, by the grace of God, to do all things *principally* for his ſake, and to his glory. 'I am, *ſays he*, by my 'office,

'office, ſet apart from the world to his 'ſervice. I now in a ſenſe belong no 'more to the world, and am not only to 'terminate in it, but to have little concern 'with it, more than what relates to God 'and his church.'

2. HE reſolved, by the grace of God, to do his endeavour to bring every thought into captivity to the obedience of Chriſt, according to the rule of St. *Paul*, 2 *Cor.* x. 5. 'For, *ſays he*, though the carnal 'paſſions and appetites in men, do very 'much ſway the thoughts, yet the ſame 'thinking faculty, regulated by piety, can 'make the inclinations holy and ſpiri-'tual.'

3. HE reſolved, that his words, which 'are the outward indications of thought, 'ſhould be as *becometh* a *miniſter* of Chriſt; 'be grave, ſober, and generally tending 'to the improvement of virtue and piety.'

4. HE reſolved, to practiſe firſt himſelf, what he perſuaded others to. 'Hence, '*ſays he*, 'tis I ſtrive, that all my actions 'be holy and juſt, as conformable to the 'doctrine and example of Chriſt, as hu-'man weakneſs will permit them, that 'ſo the people may ſee, what I urge them 'to, is practicable even by me. I am 'ſenſible all my other endeavours are like 'to be vain, if my own practice is not 'added.'

5. UPON private perſonal duties. 'The 'chief, *ſays he*, of theſe, is to get a *habit* 'of prayer. It is impoſſible he ſhould be 'a good chriſtian, much leſs a pious mi-'niſter, who cannot pray. I ſpeak now 'of private devotion; and of that, as an 'habitual frame of ſpirit, willing and rea-'dy, as far as human frailty will ſuffer, 'at all times to lift up it ſelf in holy 'thought to God, either of petition or 'praiſe.'

6. HE propoſed to live very abſtemi-ouſly; to feed upon the moſt *plain* and *ſimple* food, and of that in *moderate* quan-tities, never to allow himſelf above *ſix* hours ſleep. 'For, *ſays he*, every prieſt 'is a ſpiritual watchman, and cannot be 'ſo, unleſs he is very careful and vigilant. '—Nothing is a greater enemy to watch-'fulneſs than intemperate drinking.—— 'Intemperance unfits us for ſpiritual du-'ties, and any communion with God. 'Hence I reſolve to be very *cautious* in 'the uſe of meats and drinks, that I may 'preſerve my reaſon clear and unſpotted.'

7. TIME being the *medium* of all op-portunity and action, 'I intend, *ſays he*, 'to make the beſt and moſt pious uſe I 'can of it. Having renounced the world, 'I ſhall ſpend very few hours in its diver-'ſions. I am naturally given to ſolitude, 'and thoroughly weaned from the charms 'of all converſation, but that, whoſe ſub-

'jects

'jects are virtue, religion, the love and 'ſervice of God, and good of mens im-'mortal ſouls; ſo that if I keep up to this 'reſolution, moſt of my time will be 'ſpent either in ſtudy, publick and pri-'vate prayer, converſation with my pious 'brethren of the *clergy*, or with my pa-'riſhioners, about their ſpiritual progreſs 'and welfare. 'Tis a ſad miſtake, *ſays 'he*, which ſome *novices* lie under; that 'a *clergyman* being a *gentleman*, has the 'privilege of indulging his appetites as 'much as any other perſon; of taſting 'the pleaſures, and following the diver-'ſions of this life as freely. Hence it is 'that ſome *unwary* perſons of our profeſ-'ſion are drawn in by vicious and carnal 'company to give themſelves up to fool-'iſh vanities, to frequent publick-houſes, 'with little or no reſerve, and live like '*worldly gentlemen* indeed, in ſenſual plea-'ſures, being all this while *dead* to ſpiri-'tuality, and the things of God. Again, '*ſays he*, others make it neceſſary, that a '*clergyman*, to maintain the character of 'a *gentleman*, do carry it *haughtily*, and 'ſuperciliouſly among the common peo-'ple; and ſome, led by this falſe doctrine, 'have ſo carried themſelves, as to render 'their perſons, and which was much 'worſe, their function hated and deſpi-'ſed. I am of very different ſentiments, '*ſays he*, and think a divine ought to be

'the *meekeſt* and *humbleſt* of all men, even 'like St. *Paul*, *all things to all*, that is, 'condeſcending to all, *that he might gain* 'ſome; which by a prudent man may 'be done, without debaſing himſelf, and 'with obſerving a diſtance ſuitable to the 'ſpiritual dignity of his profeſſion. After 'this manner I propoſe and hope to be 'able to demean my ſelf. For thus Chriſt's 'miniſters are taught to be, *Mat.* x. 16. '1 *Cor.* ix. 19, 20, &c.

8. OF parochial duties to be performed to the people. 'The firſt thing of 'courſe, *ſays he*, a *miniſter* is to do, is to '*know* his people. To come to ſuch a 'knowledge, as is neceſſary for their ſpi-'ritual ſafety and improvement.' [He propoſes to pick out ſome pariſhioner of undoubted probity, whom he will engage to ſecrecy, to give him a particular account of every perſon in the pariſh, in reſpect of his morals, and religious qualifications. 'This done, *ſays he*, I intend to begin my 'great, and moſt uſeful work of all, in 'which I take the office of a paſtor of 'ſouls chiefly to conſiſt, *viz.* of ſearching 'into the condition of the peoples ſouls, 'and labouring to know how it is with 'them, in reſpect of their heavenly inte-'reſts, that is, whether they are in a ſtate 'of nature or grace, of condemnation or 'ſalvation.'

9. To

9. To the end he might know the ſucceſs of his miniſtry from time to time, ſays he, 'I will keep a regiſter by me, of 'all my pariſhioners, having at each name 'an account of their preſent ſpiritual con-'dition; their improvement or deficiency 'in their duty, and my progreſs with 'them; and according as I find them, 'deal with them in doctrine, exhortation, 'rebuke, commendation, and all the o-'ther parts of my duty towards them.'

10. HE thinks it impoſſible for a pious miniſter not to have an entire love for his pariſh, becauſe he has his bread from them; and far more, becauſe they are his brethren, or rather, children in Chriſt, and by his blood, heirs of heaven, as well as himſelf: and is convinced, that every prieſt ought to eſteem and behave himſelf as a father to his people, ſhewing in all things his paternal care and love for them. 'I 'deſire, *ſays he*, in a particular manner to 'demonſtrate this, by ſtriving to form 'them an holy people, dedicated to God, 'and getting them the reputation among 'men, of an honeſt, pious, devout, and 'knowing pariſh. In which graces, I ſhall 'be ambitious to have them diſtinguiſhed 'from the generality of the wicked world.

'AGAIN, *ſays he*, to demonſtrate my 'love to my people, I will abound in all 'the *acts* of charity I poſſibly can; even 'to the very *utmoſt* my circumſtances can

'afford. I will endeavour to be their 'friend in their worldly concerns, and 'will ſtrive to be every way *beneficent* and 'helpful to the poor. They ſhall always 'find a *welcome* at my houſe; not at the 'door, but *within*, in a place appointed 'for them. I loath the treating theſe 'dear ſouls with contempt, whom Chriſt 'died for; and who being friendleſs, 'ought to be regarded, and aſſiſted the 'more. I propoſe to provide a *dinner* '*every* Sunday, for as many of the poor 'of my pariſh as I can afford; and ſo by 'feeding their bodies, and raiſing in them 'chearful ſpirits, fit them the better for 'God's publick ſervice, that with glad 'and thankful hearts they may praiſe him, 'who graciouſly chooſeth the poor and 'deſpiſed of this world, to be the partakers and favourites of his heavenly kingdom. I will be a friend to all that fear 'God. The *poor* man that does ſo, ſhall 'be very eminently diſtinguiſhed by me. 'I will *careſs* him, *ſet* him at my right 'hand; will *viſit* him, live he never ſo 'mean, and *ſhew* him all publick reſpect, 'that every one may ſee, I love thoſe *beſt*, 'whoever they are, who *beſt* love God. 'I will by no means take any due, either 'in tithe or money, of any very poor and 'pious man; but how much ſoever I 'ſtreighten my ſelf, will frankly remit it 'to him.'

MUCH

MUCH more might be exhibited reſpecting his parochial duties, and ſuch, relating to his converſation in the world. But this may ſuffice to ſhew, that the generality of thoſe who take upon them the ſacred office, come now-a-days vaſtly ſhort in the diſcharge of the duties of their paſtoral function. And having made a pretty long digreſſion, which I preſume will be unacceptable, only to thoſe whom it nearly touches, I ſhall therefore return, and here obſerve, That many publick diſputations have been held from time to time between the *Baptiſts* and the *Pædobaptiſts*, on the principle of *Baptiſm*. The firſt, I find, was held in *Southwark*, *October* 17, 1642. between Dr. *Featley*, Mr. *Kiffin*, and others. The next was held in *London*, in the year 1643, at ſundry times, and continued ſeveral weeks, between Mr. *Knollis*, Mr. *Kiffin*, and Mr. *Jeſſey*. Another was held *January* 11, 1643. at *Tirling* in the county of *Eſſex*, between Mr. *John Stalham*, Mr. *Newton*, Mr. *Gray*, Mr. *John Batt*, and Mr. *Thomas Lamb*. Another was held about the year 1647, in the pariſh-church of *Newport Pagnel*, before a great aſſembly of miniſters and others, between Mr. *Gibbs* and Mr. *Richard Carpenter*. Another was held *July* 27, 1649. at *Aſhford* in the county of *Kent*, between Mr. *Samuel Fiſher*, and ſeveral clergymen. Another

was held at *Bewdley*, *January* 1, 1649, between Mr. *Baxter* and Mr. *Tombes*. Another was held at *Cork* in *Ireland*, *May* 26, 1652, between Dr. *Harding*, Dr. *Worth*, and Mr. *Murcot*. Another was held *September* 5, 1653. at *Abergavenny* in the county of *Monmouth*, between Mr. *John Craig*, Mr. *Henry Vaughan*, and Mr. *John Tombes*. All which diſputations I have purpoſely omitted giving a particularly account of, in proper place; not only to prevent theſe ſheets from ſwelling to too great a bulk, but diſliking ſuch proceedings, and believing that all ſuch ways and methods have rather a tendency to confuſion, than information; intending only to exhibit the laſt publick diſputation, which was held at *Portſmouth*, with his majeſty's licenſe, on *February* the 22d, 1698, between the *Preſbyterians* and the *Baptiſts*, concerning *Baptiſm*.

THE *Preſbyterians*, in the *Poſtman* of *February* 25, proclaimed victory on their ſide, and at the ſame time ſaid, That Dr. *Ruſſel* oppoſed *infant baptiſm* with all the ſubtilty and ſophiſtry of the ſchools; ſo that we may juſtly conclude, he preſſed them with no mean or contemptible arguments, and that he managed them with the dexterity of an able diſputant.

ON the firſt of *April* following, they publiſhed in the *Flying Poſt*, a long ſtory full of untruths and reflections, not becoming

coming their learning or profeſſion; and all to ſupport a *ſinking* intereſt: But it appeared ſo manifeſtly *partial*, and ſo ill-natured, that there ſeemed to be little or no credit given to it, except by ſome few of their own party: for in the paper they ſay, one Mr. *William* (by ſome called doctor) *Ruſſel* of *London*, &c. though it was well known, that many years before this diſputation, he was not only admitted as *maſter of arts*, but took his degree of *batchelor* in *phyſick*; and was after that created a *doctor* in *phyſick*, of the famous univerſity of *Cambridge*; and alſo admitted, by univerſal conſent, to be a member of the *ſenate* there. But to paſs this their unmannerly (to ſay no worſe) treatment, they were not ſo ready to let the world know, why they ſo vain-gloriouſly triumphed. For when the *ſcribe*, on the ſide of the *Baptiſts*, went to compare copies with their *ſcribe*, he refuſed to comply; and no applications made to him could procure ſo much as a ſight of his copy, he pleading in excuſe, that he had never before been engaged in ſuch a work, and ſo his account was very imperfect. However Dr. *Ruſſel*, to do juſtice to mankind, and leave them to judge on whoſe ſide the *victory* lay, publiſhed the diſputation under the title of a *True narrative of the* Portſmouth *diſputation, between ſome miniſters of the* Preſbyterians, *and others of the* Baptiſt *perſuaſion*,

ſion, concerning the ſubjects and manner of baptiſm. About three months after, the *Preſbyterians* publiſhed their account, and as imperfect as it was, upon their own confeſſion, yet Dr. *Ruſſel*, Mr. *Williams*, and Mr. *Sharp*, convicted them of ſeveral inſertions, tranſpoſitions, falſifications, and additions: but I have not been able to obtain it; and therefore can only exhibit the account publiſhed by Dr. *Ruſſel*, with ſome additions I took from another *edition*, reviſed by the doctor, and is as follows, *viz.*

AN account of the diſputation held at *Portſmouth*, *February* 22, 1698-9. between the *Preſbyterians* and *Baptiſts*, concerning *Baptiſm*.

The names of the DISPUTANTS.

For the *Preſbyterians*.

Mr. *Samuel Chandler* of *Fareham*.
Mr. *Leigh* of *Newport*.
Mr. *Robinſon* of *Hungerford*, moderator.

For the *Baptiſts*.

Dr. *William Ruſſel* of *London*.
Mr. *John Williams* of *Eaſt Knoyle*.
Mr. *John Sharp* of *Frome*, moderator.

THE above mentioned diſputants, being come to the place of meeting, between the

the hours of *nine* and *ten* in the morning, and having took their places, Mr. *Chandler*, the *presbyterian* minister, after having made an *apology* to the people, repeated the questions to be disputed, *viz.*

Quest. 1. WHETHER, according to the commission of our Lord and Saviour Jesus Christ, *adult* believers are only the proper subjects of *baptism*, and not *infants*?

Quest. 2. WHETHER the ordinance of *baptism*, as appointed by Christ, is to be administred by *dipping*, plunging, or overwhelming only, and no *otherwise*?

THESE are the two articles, quoth he, we are to dispute at this time. We deny, and they affirm.

THEN Dr. *Russel*, for the *Baptists*, after a few preliminary questions and answers on both sides, began thus. If Christ, says he, hath no where required any of his *ministers* to baptize *infants*, then the baptism of *infants* is not according to the commission of our Lord and Saviour Jesus Christ. But Christ hath no where required any of his *ministers* to baptize *infants*. Therefore the baptism of *infants* is not according to the commission of our Lord and Saviour Jesus Christ.

Mr. *Chandler*. IF you will allow good consequences drawn from scripture, I will deny your *minor*.

Dr.

Dr. *Ruſſel.* THEN you muſt ſuppoſe that Chriſt hath required *ſome* of his *miniſters* to baptize *infants.*

Mr. *Leigh.* WE diſtinguiſh between *conſequential* truths, and *expreſs* words.

Dr. *Ruſſel.* AND ſo do we; but I hope our Lord's commiſſion, about holy *baptiſm,* is delivered in *expreſs* words, and not in *conſequentials*; the term, in my argument, is very lax; I do not ſay there *commanded,* but *required*; and if you prove the baptiſm of *infants* any where *required* by Chriſt, 'tis ſufficient.

Mr. *Leigh.* WILL you allow good ſcripture conſequences in this caſe, or do you expect plain ſcripture words?

Dr. *Ruſſel.* I SAY again, the term I uſe admits of any proof; he is not thereby obliged to produce any *expreſs* command, if he can do it without. If he can prove that Chriſt hath any way *required* it, it will ſuffice. But you muſt remember, that you are to prove it according to Chriſt's commiſſion; (for thoſe are the terms in the queſtion) and I believe you will find a difficult taſk to do that by conſequence.

Mr. *Chandler.* WHAT from the commiſſion?

Mr. *Robinſon,* the moderator, cries out to Mr. *Chandler,* hold. Dr. *Ruſſel* muſt prove it by an univerſal negative.

Dr.

Dr. *Ruſſel.* THEN Mr. *Chandler* muſt deny ſome part of my argument, which I have not yet been able to prevail with him to do.

Mr. *Chandler.* I DENY the *minor.*

Dr. *Ruſſel.* BY denying the *minor*, you ſay, that Chriſt hath ſomewhere required ſome of his miniſters to *baptize* infants.

Mr. *Chandler.* BY good conſequence.

Dr. *Ruſſel.* THEN I will make good my *minor* thus: If Chriſt hath any where required any of his miniſters to *baptize* infants, it is ſomewhere ſo recorded in the holy ſcripture: but it is no where ſo recorded in the holy ſcriptures; therefore Chriſt hath not any where required any of his miniſters to *baptize* infants.

Mr. *Chandler.* IF you mean by being recorded in ſcripture, being recorded in expreſs words, I deny your *major*; but if you mean by conſequence, I deny your *minor.*

Dr. *Ruſſel.* IF you do but prove it recorded, it is ſufficient.

Mr. *Chandler.* I deny the *minor.*

Dr. *Ruſſel.* THEN you ſay, it is ſomewhere ſo recorded in holy ſcripture. I therefore argue thus: If it be any where ſo recorded in holy ſcripture, Mr. *Chandler*, or ſome other perſon, is able to ſhew it: but neither Mr. *Chandler*, nor any other perſon whatſoever, is able to ſhew it;

therefore it is not any where ſo recorded in holy ſcripture.

Mr. *Chandler*. I DENY your *minor*.

Dr. *Ruſſel*. HOLD, Sir. It is an univerſal negative. You muſt give your inſtance, where it is ſo written. I appeal to your moderator.

Mr. *Robinſon*. SUPPOSE Mr. *Chandler* cannot give an inſtance, nor any body in the company; you cannot thence infer, that *none* in the *world* can.

Dr. *Ruſſel*. THIS is in effect to give away your cauſe, when ſo many men of parts and learning are here preſent. If *none* of them are able to give us *one* inſtance from ſcripture for infant *baptiſm*, we cannot expect that any body elſe ſhould. Therefore, if Mr. *Chandler* will confeſs he hath no inſtance to give, I will proceed to a new argument.

THIS Mr. *Chandler* refuſed to do, and yet would give no inſtance.

Dr. *Ruſſel*. IF Mr. *Chandler* can give no inſtance, here are divers other *miniſters*, gentlemen of parts and learning; have none of them an inſtance to produce? If you thus refuſe to produce it, the people will think you have none to give. Whereupon Dr. *Ruſſel* ſpake to this effect: Gentlemen, it may be, you think I have but one argument. If you will ſay no more to this, I am not willing to tire the auditory: but take notice by the way, that my firſt argument

gument ſtands good, till you give your inſtance to the contrary.

Argum. 2. IF *infants* are not capable to be made *diſciples* of Chriſt by the *miniſtry* of men, then they cannot poſſibly be the *ſubjects* of *baptiſm*, intended in Chriſt's commiſſion: But *infants* are not capable to be made *diſciples* of Chriſt by the *miniſtry* of men; therefore they cannot poſſibly be the *ſubjects* of *baptiſm* intended in Chriſt's commiſſion.

Mr. *Chandler*. HERE, if you mean by being *made diſciples*, *actual* and *compleat diſciples*, I deny your *major*; but if you mean ſuch as are entred into a ſchool, and given up to inſtructions, then I deny your *minor*.

Dr. *Ruſſel* repeats his *major*, and deſires Mr. *Chandler* to tell him what he denies in it; for, ſays he, my words are plain, to be *made diſciples* by the *miniſtry* of men.

Mr. *Robinſon*. MR. *Chandler* diſtinguiſhes between *compleat* and *incompleat diſciples*.

Dr. *Ruſſel*. BUT what then doth he mean by denying my *major*?

Mr. *Robinſon*. HE denies, that they that cannot be made *compleat diſciples*, are not intended in the commiſſion.

HERE Dr. *Ruſſel*, ſeeing they would not be brought to give any direct anſwer, turns his *hypothetical* into a *categorical* ſyllogiſm.

ſyllogiſm. Whoſoever are uncapable, ſays he, to be *made diſciples* by the *miniſtry* of men, they cannot be the *ſubjects* of *baptiſm* intended in Chriſt's commiſſion: But *infants* are uncapable to be *made diſciples* by the *miniſtry* of men; therefore they cannot be the *ſubjects* of *baptiſm*, intended in Chriſt's commiſſion.

Mr. *Leigh.* I diſtinguiſh thus; they may be entred into the church in order for learning, and ſo they are *diſciples* before *baptiſm*; yet in a more viſible ſenſe they are *made diſciples* by *baptiſm.*

Dr. *Ruſſel.* IF *infants* have no knowledge to diſcern between good and evil, then they are not capable to be *made diſciples* by the *miniſtry* of men: But *infants* have no knowledge to diſcern between good and evil; therefore they are not capable to be *made diſciples* by the *miniſtry* of men.

Mr. *Chandler.* YOU trick all this while; I told you, by *infants* being *diſciples*, I meant their being ſolemnly inveſted by *baptiſm.*

Dr. *Ruſſel.* YOU ſtill miſtake; we are not ſpeaking of their *inveſtiture*, but of the *pre-requiſites* of *baptiſm*; and it is evident from what I have ſaid, that thoſe that are truly *baptized* according to Chriſt's commiſſion, which is the thing we are upon, muſt firſt be *made diſciples* by the *miniſtry* of men: For the commiſſion in

Mark

Mark xvi. 15, 16. is a command to his apoſtles, *to go into all the world, and preach the goſpel to every creature:* and that ſuch of them that were *made diſciples* by their *preaching*, they ſhould *baptize*. And in *Matth.* xxviii. 19. they are commanded to *diſciple all nations*; and to *baptize* ſuch of them whom they had *made diſciples* by teaching. Now when I have ſhewed you how, that *infants* not being capable thus to be *made diſciples*, they cannot be the *ſubjects* of *baptiſm* intended in that commiſſion; then you grant the conſequence of the *major*, and by denying my *minor*, you ſay they are *capable*. And when I have brought another argument to prove my *minor*, you then evade it by an indirect anſwer. Sir, you are bound to give a direct anſwer to my argument.

Mr. *Chandler*. I DENY the conſequence of your *major*.

Dr. *Ruſſel*. BY ſo doing, you ſay, tho' they have no knowledge to diſcern between good and evil, yet they are *capable* to be *made diſciples* by the *miniſtry* of men; how can this poſſibly be?

Mr. *Chandler*. THEY have no knowledge; yet are *capable* of being *incompleat diſciples*.

Dr. *Ruſſel*. IF by *compleat* you mean *perfectly* ſo, I know not of any ſuch chriſtians in the world; but I hope this doth not hinder, but that there may be *real*

and *actual diſciples* of Chriſt, made ſo by the *miniſtry* of men, and fitted for holy *baptiſm*.

Mr. *Chandler*. WE allow *infants* are not capable to diſcern between good and evil, nor of being made *compleat diſciples*.

Dr. *Ruſſel*. THEN the conſequence neceſſarily follows, that *infants* are not at all intended in the commiſſion of our Saviour, *Matth.* xxviii. 19. therefore now it is high time I deſcend to a new argument.

Argum. 3. IF the apoſtle *Paul* did declare all the counſel of God, and kept back nothing that was profitable for the church of God, and yet did never declare the *baptiſm* of *infants* to be a *goſpel inſtitution*, according to Chriſt's commiſſion, then it is no *goſpel inſtitution*, nor any part of the counſel of God, nor profitable for the church of God: But the apoſtle *Paul* did declare all the counſel of God, and kept back nothing that was profitable for the church of God; and yet did never declare the *baptiſm* of *infants* to be a *goſpel inſtitution*, according to Chriſt's commiſſion; therefore it is no *goſpel inſtitution*, nor any part of the counſel of God, nor profitable for the church of God.

Mr. *Chandler*. YOUR argument is long.

Dr. *Ruſſel*. NOT ſo long, nor ſo hard to be underſtood. Upon which Mr. *Leigh* anſwered, that he denied that the apoſtle

Paul

Paul did never declare *infant baptiſm* to be a *goſpel inſtitution.*

Dr. *Ruſſel.* THEN you deny my *minor*, which I thus prove. If the apoſtle *Paul* hath ſo declared it, it is ſome where to be found in the writings of the *New Teſtament*: but it is not any where to be found in thoſe writings; therefore the apoſtle *Paul* did never ſo declare it.

Mr. *Leigh.* YOU know that St. *Paul* wrote divers epiſtles, and in them of different ſubjects. It is as if a man ſhould write a book of ſeveral things, and when he hath finiſhed it, one comes and cuts off *ſix leaves* thereof; and after this there is a queſtion ariſes, whether ſuch a man hath writ any thing about ſuch a particular ſubject. Now it doth not follow, that becauſe it is not contained in the reſt of his book, that therefore it is not contained in the *ſix leaves* that were cut off.

Dr. *Ruſſel.* IF Mr. *Leigh* ſpeaks *ad rem*, as I ſuppoſe he thinks he doth, then I thus infer upon him. *Firſt*, That he doth by this allow, that there is no mention made of *infant baptiſm* in any of thoſe writings of the apoſtle *Paul*'s that we have bound up with the reſt of the holy ſcriptures. *Secondly*, He ſuppoſes there may be ſomething ſaid of it in thoſe *ſix leaves* that were cut off after he had finiſhed his epiſtles. Now the aſſembly of divines tell us, that the ſcriptures of the *Old* and *New Teſta-*

ment, are the only rule to direct us in matters of worſhip; but whether Mr. *Leigh* be of their mind, I cannot tell.

Mr. *Leigh*. YES, I am.

Dr. *Ruſſel*. THEN what you mean by it I know not; but I believe they meant what we have in the *Bible*, and not what is contained in thoſe *ſix leaves* that were cut off; or elſe they deſigned to put a cheat upon the whole world, which I do not ſuppoſe. But, as touching thoſe *ſix leaves*, I conclude our brethren have them not in their cuſtody; becauſe I never heard them ſpeak any thing in the leaſt concerning them. For my own part, I can ſpeak for my ſelf, I never ſaw them, nor heard of them till now; neither do I know any thing of the matter: But if Mr. *Leigh*, or his brethren, have them in their cuſtody, I deſire they would produce them; and when they have ſo done, if they pleaſe to favour us ſo far as firſt to prove that theſe were the very *ſix leaves* that were written by *Paul*, we will take the pains to examine them; and if it then appears that there is any ſuch thing contained in them as Mr. *Leigh* ſpeaks of, we will allow it.

Mr. *Leigh* was angry hereupon, ſaying, What do you talk of our being the keepers of them? and what do you talk of all the *New Teſtament*? is all the *New Teſtament* the apoſtle *Paul*'s writings?

Dr.

Dr. *Ruſſel.* I SAY, I do not confine you to *Paul*'s epiſtles, much leſs pretend all the *New Teſtament* to be of the apoſtle *Paul*'s writing, as you would inſinuate to the people; but my words are, it is no where ſo declared in the writings of the *New Teſtament*; and do you produce *one inſtance* that it is if you can, for that will put an iſſue to our controverſy. I further add, that if *Paul* never taught *infant baptiſm* in the church of *Epheſus*, nor in the church of *Corinth*, nor in any other place, I hope you will then acknowledge it to be no *goſpel inſtitution*, nor any part of the counſel of God, nor yet profitable for the church of God; and there is no record in holy ſcripture of his ſo doing.

Mr. *Leigh.* I SAY, *Paul*'s writings are not the 100th part of what *Paul* preached; we cannot ſuppoſe that in thoſe ſix chapters to the *Epheſians*, he could contrive to put down the whole of his preaching to them.

Dr. *Ruſſel.* SIR, you might have ſpared all this labour; for I am ſatisfied the people will not trouble themſelves to ſeek for it any where elſe, but only in the writings of the *New Teſtament*; and if they will take my word, I can aſſure them it is not there to be found: and I perceive you think ſo too, or elſe you need not refer them to *Paul*'s ſermons, which are *not written*. I have heard, indeed, of ſome

unwritten traditions, that are locked up in the *pope*'s breaſt, to be delivered out as he finds occaſion for the ſerving of a turn; but I never knew that the *Preſbyterians* were ever intruſted with any ſuch treaſure.

Mr. *Leigh.* IF *Paul* did not declare it, if we have other places apparent and plain, at leaſt conſequential, it is ſufficient.

Dr. *Ruſſel.* THIS is not an anſwer to my argument; you might have gone here upon the other, but cannot upon this: Why did you not aſſign ſome of thoſe places then?

Mr. *Chandler.* WE deny the conſequence; *Paul* might ſpeak of it ſome where elſe, though it is not found in his epiſtles.

Mr. *Robinſon.* YOU are to prove, that becauſe *Paul* did not ſhun to declare to the church of *Epheſus* the whole counſel of God, therefore *baptizing* of *infants* muſt be found there, or elſe it is no part of the counſel of God.

Mr. *Leigh.* HOWEVER, we will ſuppoſe the thing, but not grant it, that *Paul* has not ſpoken of *infant baptiſm*.

Mr. *Williams.* IF you ſuppoſe it, we will take it for granted; if we may not, ſay ſo. Thus ended their oppoſition to this argument.

Dr. *Ruſſel.* I WILL now proceed to another argument.

Argum.

Argum. 4. CHRIST's commiſſion doth ſhew *who* are to be *baptized*; but it doth not ſhew that *infants* are to be *baptized*; therefore *infants* are not the *ſubjects* of *baptiſm*, according to Chriſt's commiſſion.

Mr. *Leigh.* I DENY the *minor*.

Dr. *Ruſſel.* BY ſo doing you ſuppoſe it doth ſhew it. I therefore thus argue, If the commiſſion doth ſhew that *infants* are to be *baptized*, Mr. *Leigh*, or ſome other perſon, can ſhew it is in the commiſſion; but neither Mr. *Leigh*, nor any other perſon, is able to ſhew it us in the commiſſion; therefore the commiſſion doth not ſhew that *infants* are to be *baptized*.

Mr. *Leigh.* I SAY it is included in the word *all nations*, do you prove it is not.

Dr. *Ruſſel.* YOU have brought an inſtance, and it is your buſineſs to make good your inſtance; otherwiſe my argument ſtands firm and untouch'd: But if I ſhew there are ſome qualifications required in the commiſſion, and prove thoſe cannot be found in *infants*, then *infants* cannot be included in the word *all nations*. I tell you, he hath commanded us to *baptize ſome perſons*; but he hath not commanded us to *baptize* any *infants*, which I thus prove. If thoſe that Chriſt in his commiſſion hath commanded to be *baptized*, muſt firſt be *made diſciples*, according to that commiſſion, then *infants* are not to be *baptized* by virtue of that com-

miſſion: But thoſe that Chriſt in his commiſſion hath commanded to be *baptized*, muſt firſt be *made diſciples*, according to that commiſſion; therefore *infants* are not to be *baptized*, by virtue of that commiſſion.

Mr. *Leigh.* I DENY your whole argument, that all that Chriſt requires to be *baptized* are *diſciples*, and that *infants* are not capable.

Dr. *Ruſſel.* IF no other but *diſciples* are expreſſed in the commiſſion, then the *major* is true; and if *infants* are uncapable to be *made diſciples*, then the *minor* is true alſo.

Mr. *Leigh.* YOU talk of the commiſſion; it is the good conſequences I inſiſt upon, and ſay, perſons are not to be *compleat diſciples* before they are *baptized*; nor *actually* taught before they are *diſciples*.

Dr. *Ruſſel.* PERHAPS you mean a man is not a *compleat* chriſtian, if he hath not attained to the higheſt perfection he is capable of, whilſt in this life, altho' he hath been a *real* chriſtian for many years. I ſpeak not of ſuch a *completion*, but of ſuch as are *actual* diſciples of Chriſt, made ſo by the *miniſtry* of men.

Mr. *Leigh.* I SAY, there is no neceſſity of being *diſciples* in your ſenſe, before they are *baptized*.

Dr. *Ruſſel.* THEN I will prove there is a neceſſity. If our Lord, in his commiſſion,

ſion, did not require his apoſtles to *baptize* any, but only ſuch as they had before *made diſciples* by teaching, then there is a neceſſity they ſhould be *actual diſciples* before they are *baptized*; but our Lord, in his commiſſion, did not require his *diſciples* to *baptize* any but only ſuch as they had before *made diſciples* by teaching; therefore there is a neceſſity they ſhould be *actual* diſciples before they are baptized.

Mr. *Leigh.* I DENY the *minor*.

Dr. *Ruſſel.* THEN I will read the commiſſion.

Mr. *Leigh.* You need not do that, we all know the commiſſion very well.

Dr. *Ruſſel.* I WILL read my Maſter's commiſſion, *Matth.* xxviii. 19. *Go ye therefore and diſciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt*, &c.

Mr. *Robinſon.* Is this your argument? And then he bauls very loud, ſaying, Mr. *Williams*, will you ſuffer him to preach?

Dr. *Ruſſel.* WHAT do you talk of preaching, are you afraid of the commiſſion? I hope it is not ſo bad with you as it was with ſome in times paſt, whom one of the fathers (i. e. *Tertullian*) calls by the name of *Lucifugæ Scripturarum*, &c. *Flyers* from the light of the ſcriptures, as *bats* do from the light of the ſun. What

is

is the reaſon, gentlemen, you will not endure to hear the commiſſion opened? Will you fly from the light of the commiſſion of our Lord and Saviour Jeſus Chriſt? Is it not the ſubject contained in the queſtion; and will you, or dare you deny that what I have ſaid is in the commiſſion.

Mr. *Leigh.* WE ſay not ſo.

Dr. *Ruſſel.* IF you ſhould, you would directly oppoſe Mr. *Calvin*; for he ſaith, there is no mention made of *infants* in the commiſſion; and further ſaith, we may as well apply theſe words in 2 *Theſſ.* iii. 10. *That if any would not work, neither ſhould he eat,* to little *infants*, and ſo keep them from food till they ſtarve, as to apply what is ſaid in the commiſſion to them; whereas it belongs only to the *adult*.

Mr. *Robinſon.* WHAT have we to do with what Mr. *Calvin* ſays?

Dr. *Ruſſel.* I DID not know but you might have had a veneration for Mr. *Calvin*; but ſeeing it is otherwiſe, I will thus argue from the commiſſion. If there be an *expreſs* command in our Lord's commiſſion for the *baptizing* of *ſome perſons*, and there be no *expreſs* command neither there nor elſewhere for the *baptizing* of *infants*, then the *baptiſm* of *infants* is not contained in that commiſſion; but there is an *expreſs* command in our Lord's commiſſion for the *baptizing* of *ſome perſons*, and

and there is no expreſs command, either there or elſewhere, for the *baptizing* of *infants*; therefore the *baptiſm* of *infants* is not contained in that commiſſion.

Mr. *Leigh*. INSTEAD of giving his anſwer to the argument, ſays, I appeal to the people; tho' he allowed *conſequences* but now, yet now he requires an *expreſs* ſcripture; and yet, I ſay, if *nations* include *infants*, they are expreſſly mentioned.

UPON this Mr. *Robinſon* turns *dictator*, and ſays to Mr. *Leigh*, you were better deny his conſequence.

Dr. *Ruſſel*. PRAY Mr. *Leigh*, be pleaſed to change places with Mr *Robinſon*; let him be *diſputant*, and you *moderator*; for I perceive neither you nor I are able to pleaſe him: This was refuſed; upon which Dr. *Ruſſel* ſaid to Mr. *Robinſon*, pray Sir, do not you thus *dictate* to him, I have none to dictate to me; pray let him anſwer my argument.

HERE Mr. *Leigh* did as Mr. *Robinſon* had taught him, and denied the conſequence; and alſo, that an expreſs command was neceſſary to authorize the *baptizing* of *infants*.

Dr. *Ruſſel*. MY argument was, if there be an expreſs command for the *baptizing* of *ſome perſons*, you deny the ſequel of the *major*; and in ſo doing you ſay, that notwithſtanding there is no expreſs command for the *baptizing* of *infants*, neither there

there nor elsewhere in all the holy scripture; yet nevertheless they are intended in the commission.

Mr. *Leigh.* I DO so.

Dr. *Russel.* AND I say, if there be an express command for the *baptizing* of *some persons*, but none at all for the *baptizing* of *infants*, then they are not at all intended in that commission.

Mr. *Leigh.* I DENY first, the sequel of the *major*, and then I will deny your *minor*.

Dr. *Russel.* THIS seems very strange, that when I have made it appear so evidently from the commission itself, that there is an express command for the *baptizing* of *some persons*; and yet it should not be allowed as a necessary consequence from the premises that *infants* are not intended; when yourselves have confessed there is no express command in all the scriptures for the *baptizing* of *infants*.

Mr. *Leigh.* I DENY the sequel.

Dr. *Russel.* THEN I will prove that there is an express command for the *baptizing* of *some persons* from the commission itself.

Mr. *Leigh.* THAT is not the sequel of the *major*, it is that I deny.

Dr. *Russel.* AND I bring the commission to prove it: but you say, that notwithstanding our Lord hath expressly commanded *some persons* to be *baptized*, altho' he hath not commanded *infants* to be *baptized*, yet they may be *some* of that

number.

number. Hath Christ *two* ſorts of *ſubjects* that he commands to be *baptized* in that commiſſion? or rather, are *ſome* commanded, and *others* not commanded, and yet *both* to be *baptized*; the *one* by a command, the *other* without? Here Mr. *Leigh* refuſed to anſwer, and cried out, put it into a ſyllogiſm.

Dr. *Ruſſel.* IF no perſons are to be *baptized* according to that commiſſion, but what are there expreſſly commanded, and *infants* are not ſo commanded, then the conſequence of the *major* is true: But no perſons are to be *baptized*, according to that commiſſion, but what are there expreſſly commanded, and *infants* are not ſo commanded; therefore the conſequence of the *major* is true.

Mr. *Leigh.* I deny your *minor*.

Dr. *Ruſſel.* BY ſo doing, you ſay there are *ſome* to be *baptized*, that are not there expreſſly commanded.

Mr. *Leigh.* Do you not know your own argument?

Dr. *Ruſſel.* I REPEAT it not for my own knowledge, but for the peoples information; and I prove my *minor* thus: If the words of the commiſſion are an expreſs command to the apoſtles to direct them *who* they ſhould *baptize*, then the *minor* is true: But the words of the commiſſion are an expreſs command to the

apoſtles

apoſtles to direct them *who* they ſhould baptize; therefore the *minor* is true.

Mr. *Leigh.* I deny your *minor*.

Dr. *Ruſſel.* IF there be no other commiſſion of our Lord for holy *baptiſm*, but what is recorded in *Matth.* xxviii. and *Mark* xvi. then the *minor* is true: but there is no other, therefore the *minor* is true.

Mr. *Leigh.* I DENY the ſequel of your *major*.

Dr. *Ruſſel.* BUT we are now upon the commiſſion.

Mr. *Leigh.* WE are ſo; but we ſay, good conſequences derived from the commiſſion are ſufficient.

Dr. *Ruſſel.* So you may, if you pleaſe; but I had rather walk exactly according to the commiſſion of our Lord, than by ſuch conſequences, wherein I may be deceived.

Mr. *Robinſon.* I matter not what you had rather do, or what your opinion is, I am for conſequences.

Mr. *Leigh.* I deny the ſequel of the *major*, they are to *baptize* none, but ſuch as they are expreſſly commanded.

Dr. *Ruſſel.* THEN I thus argue; if there be no manner of allowance given them to *baptize* any other but what they are expreſſly commanded, then the ſequel of the *major* is true: But there is no manner of allowance given them to *baptize* any other,

other, but what they are expreſſly commanded; therefore the ſequel of the *major* is true.

Mr. *Leigh* was pleaſed here to give a general denial, without diſtinguiſhing. Upon which Dr. *Ruſſel* referred him to his former argument, wherein he had already ſhewed, that there is an expreſs command to *baptize* by virtue of Chriſt's commiſſion.

Mr. *Leigh.* I DENY your *minor*, but diſtinguiſh between the command, being expreſſed, and the ſubjects intended.

Dr. *Ruſſel.* IF the words in the commiſſion about holy *baptiſm* be a command from Chriſt to his apoſtles, then the *minor* is true: But the words in the commiſſion about holy *baptiſm* are commanded from Chriſt to his apoſtles; therefore the *minor* is true.

Mr. *Leigh.* I ALLOW that the command is expreſſed; but I ſay, the *ſubjects* are to be brought in by *conſequence.*

Dr. *Ruſſel.* THEN I will prove that the *ſubjects* are expreſſed. If Chriſt did command his apoſtles to *baptize* ſuch as *believe*, and are *made diſciples*, then the *ſubjects* are expreſſed: But Chriſt did command his apoſtles to *baptize* ſuch as *believe* and are *made diſciples*; therefore the *ſubjects* are expreſſed.

Mr. *Robinſon.* YOU muſt ſay *all* the ſubjects.

Dr.

Dr. *Ruſſel.* BY your favour, there is no need of that; for Mr. *Leigh* denies there is an expreſs command in Chriſt's commiſſion for *any* ſubject.

Mr. *Leigh.* WE muſt all confeſs, that Jeſus Chriſt gave commiſſion to *baptize believers*, when at the age of maturity, ſuch as were before *Jews* and *Greeks*, and newly believing in the Lord Jeſus, were thereupon to be baptized; but afterwards the *children* of thoſe believers.

Dr. *Ruſſel.* IT is ſaid in *Mark* xvi. 16. *He that believeth, and is baptized, ſhall be ſaved.* Here is not one word of *infants.*

Mr. *Leigh.* AND it follows, *He that believeth not, ſhall be damned.* Now if *believing* be previous to *baptiſm*, by the ſame way of arguing it muſt be neceſſary to ſalvation; and ſo you muſt ſay, that all *not* believing, are *damned*; and ſo all *infants* are damned.

Dr. *Ruſſel.* THIS is a *non ſequitur*; for *infants* are not at all intended in this commiſſion, as I have already ſhewed you, and as Mr. *Calvin* doth alſo affirm. But I hope Mr. *Leigh* will allow our Saviour's words to be true; that all thoſe his apoſtles preached to, according to his commiſſion, if they did *not* believe, they ſhould be damned; for of ſuch, it is ſaid, *he that believeth not, is condemned already, becauſe he hath not believed in the name of the only-begotten ſon of God.* But as touching *infants*,

fants, I am far from believing, that God hath decreed them, as ſuch, to eternal damnation. I will rather believe, that *all infants*, dying in their infancy, are elected, than conclude, that any of them are damned. And I ſuppoſe you do not know the contrary; if you do, I deſire you would tell the people ſo.

Mr. *Leigh*. WHAT do you put that upon us for?

Dr. *Ruſſel*. BECAUSE I think its reaſonable you ſhould tell the people what your opinion is, ſeeing you have ſtarted it; for you ſee, I have given my opinion freely about it, and if you think otherwiſe, pray tell the people ſo. For then I conceive, that your *baptizing* their *infants* will do them no good; for you cannot alter the decrees of heaven. Or, if you believe as the *Papiſts* do, that grace is conveyed to them barely by the act done, notwithſtanding the children are wholly paſſive in it, pray tell us ſo.

Mr. *Leigh* refuſed to anſwer to the former; but gave this anſwer to the latter. No, we deny that.

Mr. *Williams*. IF none can believe on Jeſus Chriſt that never heard of Jeſus Chriſt, then *infants* are uncapable of believing: But none can believe on Jeſus Chriſt, that never heard of Jeſus Chriſt, therefore *infants* are incapable of believing.

Dr. *Ruſſel.* BY your favour, there is no need of that; for Mr. *Leigh* denies there is an expreſs command in Chriſt's commiſſion for *any* ſubject.

Mr. *Leigh.* WE muſt all confeſs, that Jeſus Chriſt gave commiſſion to *baptize believers*, when at the age of maturity, ſuch as were before *Jews* and *Greeks*, and newly believing in the Lord Jeſus, were thereupon to be baptized; but afterwards the *children* of thoſe believers.

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Dr. *Ruſſel.* THIS is a *non ſequitur*; for *infants* are not at all intended in this commiſſion, as I have already ſhewed you, and as Mr. *Calvin* doth alſo affirm. But I hope Mr. *Leigh* will allow our Saviour's words to be true; that all thoſe his apoſtles preached to, according to his commiſſion, if they did *not* believe, they ſhould be damned; for of ſuch, it is ſaid, *he that believeth not, is condemned already, becauſe he hath not believed in the name of the only-begotten ſon of God.* But as touching *infants,*

fants, I am far from believing, that God hath decreed them, as ſuch, to eternal damnation. I will rather believe, that *all infants*, dying in their infancy, are elected, than conclude, that any of them are damned. And I ſuppoſe you do not know the contrary; if you do, I deſire you would tell the people ſo.

Mr. *Leigh*. WHAT do you put that upon us for?

Dr. *Ruſſel*. BECAUSE I think its reaſonable you ſhould tell the people what your opinion is, ſeeing you have ſtarted it; for you ſee, I have given my opinion freely about it, and if you think otherwiſe, pray tell the people ſo. For then I conceive, that your *baptizing* their *infants* will do them no good; for you cannot alter the decrees of heaven. Or, if you believe as the *Papiſts* do, that grace is conveyed to them barely by the act done, notwithſtanding the children are wholly paſſive in it, pray tell us ſo.

Mr. *Leigh* refuſed to anſwer to the former; but gave this anſwer to the latter. No, we deny that.

Mr. *Williams*. IF none can believe on Jeſus Chriſt that never heard of Jeſus Chriſt, then *infants* are uncapable of believing: But none can believe on Jeſus Chriſt, that never heard of Jeſus Chriſt, therefore *infants* are incapable of believing.

Mr. *Leigh* denied the ſequel of the *major*; but he ſhould have remembered what is written, *Rom.* x. 14. *How ſhall they believe in him, of whom they have not heard; and how ſhall they hear without a preacher?* And I do not ſuppoſe our antagoniſts think they are obliged to preach to new-born infants; and yet the *adminiſtration* of *baptiſm* is by the commiſſion reſtrained to ſuch as are *made believers* by the preaching of the word. Theſe arguments being ſufficient to prove the *incapacity* of *infants* believing, the next argument Mr. *Williams* offered was, from thence to prove, that *infants* could not be the *ſubjects* of *baptiſm*, according to Chriſt's commiſſion. But the *adminiſtrator* muſt have an account of the *faith* of the *ſubject* before he *baptize* him; therefore *infants* are not the *ſubjects* of *baptiſm*, according to Chriſt's commiſſion.

Mr. *Leigh* denied the *minor*.

FOR the proof of which, Mr. *Williams* urged two ſcriptures, *Acts* viii. 36, 37. and *Matth.* xxviii. 19. and ſaid, When the *Eunuch* propoſed for *baptiſm*, *Philip* tells him, *If thou believeſt with all thine heart, thou mayeſt.* The contrary, that fairly offers it ſelf, is this, That if thou doſt not believe with all thine heart, thou mayeſt not. And upon this the *Eunuch* declared his *faith*, before he was *baptized*. From whence it is evident, the *Eunuch*

was

was content to be taught; *Philip* teaches him, and yet after this, he muſt know whether he *believes*, before he *baptized* him. Therefore it follows, they muſt have *actual learning*, and the miniſter muſt alſo know that they have it, before he baptize them. And in *Matth.* xxviii. 19. *Go diſciple to me all nations baptizing them.* From whence I thus argue, If miniſters have no commiſſion to *baptize* any but ſuch as are *diſcipled* to Chriſt, then they muſt have an account of their *diſcipleſhip* before they *baptize* them. But miniſters have no commiſſion to *baptize* any but ſuch as are *diſcipled* to Chriſt; therefore they muſt have an account of their *diſcipleſhip* before they *baptize* them.

To which was added, That *Eraſmus*, in his paraphraſe upon the New Teſtament, reads the commiſſion thus; *Go and teach all nations, and when they have learned,* DIP *them.* And I further ſay, if the *adminiſtrator* muſt have an account of the perſon's *learning* before he be *baptized*, then a bare going to ſchool is not ſufficient to conſtitute him a diſciple.

Mr. *Robinſon.* Do you ſee, Sirs, this gentleman grounds his opinion upon the authority of *Eraſmus.*

Dr. *Ruſſel.* WHY muſt *Eraſmus* be thus ſlighted? Here are ſome honourable perſons know very well, that *Eraſmus* was a man not to be deſpiſed for his ſkill

about the *etymology* of a *Greek word*. But any thing ſerves your turn at a pinch.

Mr. *Leigh*. HE quotes *Eraſmus*, and it is well known he was between a *Papiſt* and a *Proteſtant*. Now many of theſe men, ſpeaking againſt *infant baptiſm*, will call it *Popery*; and yet he quotes *Eraſmus* for their judgment.

Mr. *Williams*. SIR, you have heard my argument; to which you have given no anſwer. As touching *Eraſmus*, I did not quote him, as building my *faith* upon his *authority*, but for his *judgment*; it being the tranſlation of a man, that very well underſtood the original. And although he was not accounted one of the beſt of men; yet he was accounted one of the beſt of ſcholars in his time.

Mr. *Leigh*. THE *Eunuch* was a *proſelyte*, and his *infants*, if he had any, were to be taken in alſo. *Philip* comes to him, and he requires a *confeſſion* of his *faith*, becauſe he was a *grown man*. Yet had he had an *infant* with him, he had had a right to this ordinance, after he believed; when by your opinion, it muſt be caſt out, becauſe not capable of *actual* believing. Now, I deny, that he that adminiſters the ordinance, muſt always have an account of the perſon, whether he hath learned or not.

Dr. *Ruſſel*. I SUPPOSE Mr. *Leigh* forgot himſelf to talk of an *Eunuch*'s having children.

children. It puts me in mind of a ſtory, I lately heard, of a *presbyterian* miniſter, that undertook in a *ſermon* to prove *infant baptiſm*; and to that end, choſe this text for his purpoſe, of *Philip*'s baptizing the *Eunuch*; and when he had inſiſted ſome time upon it, he ſpeaks after this manner to the people. Beloved, ſays he, when you are gone, perhaps, you will ſay, what is all this to the purpoſe? Here is not one word of *infants* in the *text*. It is true, ſays he, there is not; but I will tell you how that comes in; had he had his *wife* and *children* with him, they had then been *baptized*, as well as himſelf; but they were at a great diſtance from him, and as ſoon as he came home, immediately he *baptized* them *all*. If theſe gentlemen know what an *Eunuch* is, then it is *vain babbling*. If they do not, let them go to the *Grand Seignior*'s *Seraglio* and learn.

Mr. *Williams*. We have plain direction for what I have ſaid. *Philip* ſaid to the *Eunuch*, *If thou believeſt with all thine heart, thou mayeſt*; and accordingly he took an account of his *faith*. And in the commiſſion, *Go diſciple all nations, baptizing them*. From whence it is evident, it was thoſe they had *made diſciples*, that they were to *baptize*, and therefore they muſt know, whether they are *diſciples* or no, before they muſt adventure to *baptize* them.

Then Mr. *Williams* proceeded to a new argument.

IF *infants*, says he, are *incapable* of denying themſelves for Chriſt, then they are *incapable* of being *made diſciples* of Chriſt: But *infants* are *incapable* of denying themſelves for Chriſt; therefore they are *incapable* of being made *diſciples* of Chriſt.

Mr. *Leigh* denied the ſequel of the *major*.

Mr. *Williams* proved it thus, If a *perſon* cannot be a *diſciple*, unleſs he deny both relative ſelf, and perſonal ſelf, then the ſequel is true: But *infants* are not capable ſo to do; therefore the ſequel is true.

Mr. *Leigh*. THIS purely refers to *grown perſons*; and by the ſame argument you may ſay, *infants muſt not eat*, becauſe it is ſaid in another place, he that *cannot* work, *muſt not eat*.

Mr. *Williams*. NAY, Sir, it is he that *will not* work, not he that *cannot*; it is he that is able, and will not; for I hope you will provide for your parents, when by reaſon of age, they are not able to work for themſelves.

Mr. *Leigh*. I WOULD know, whether *infants* are not as *capable* of believing in Chriſt, as of *coming* to Chriſt. Now they are ſaid to come, when their parents brought them; for Chriſt ſays, *ſuffer little*

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tle children to come unto me; and it is moſt probable, they were brought in the arms to Chriſt: Why may they not be ſaid to *believe*, when they do not *actually* believe, if imputatively they are ſaid to come, when their parents brought them? ſo, why may they not be ſaid to believe imputatively, when their parents devote them to Chriſt, although the children do not actually believe, but only the parents?

Mr. *Williams*. I DENY the parents faith was ever imputed to the child; prove it if you can. Here neither Mr. *Leigh*, nor any other perſon were able to do it.

Dr. *Ruſſel*. IF there be no other rule left, to direct us how we are to worſhip God in this *ordinance of baptiſm* according to the goſpel, but what is contained in the writings of the New Teſtament; then it muſt of neceſſity follow, that it be therein written, if ſuch an account be any where to be found: But there is no other rule left to direct us how we are to worſhip God in this *ordinance of baptiſm* according to the goſpel, but what is contained in the writings of the New Teſtament; therefore it muſt of neceſſity follow, that it be therein written, if ſuch an account be any where to be found.

Mr. *Leigh*. I ſay it might be practiſed in thoſe times, though not recorded in the New Teſtament.

Dr. *Ruſſel.* WILL you grant, that it is not recorded in the New Teſtament?

Mr. *Leigh.* WE will ſuppoſe it, but not grant it.

Dr. *Ruſſel.* THE reaſon why you ſuppoſe it, is, becauſe you cannot prove it; for you are not ſo free of your conceſſions.

Mr. *Leigh.* IT is not recorded in the New Teſtament what you practiſe; that *grown children* of *believers* were *baptized*. I challenge you to give *one inſtance* of any *one*, born of *believing* parents, *baptized* at age.

Dr. *Ruſſel.* I have called for *one inſtance* from ſcripture ſeveral times, of any one *infant*, that was ever *baptized*, and you have not been able to produce it. This you now ſpeak of is beſides the matter we are upon, and is uſed on purpoſe to divert us from our argument, and lead us to ſomething elſe, that is foreign to it. Pray do you firſt ſhew us, where it is ſo written in the New Teſtament, that any *one infant* was *baptized* if you can; and then you ſhall hear what we have to ſay.

Mr. *Leigh.* THESE men talk much of ſcripture, and call upon us to produce ſcripture for our *baptizing* of *infants*, as if they had abundance of proof for their practice. Now let them give but *one inſtance* of what is their practice, *viz.* of *one perſon* that was *born a believer*, and was *bap-*

baptized when he came to *grown* years, and I *will give them the cauſe.*

Dr. *Ruſſel.* I will inſtance in *Conſtantine* the great, whoſe mother *Helena* was a chriſtian, and yet he was not *baptized*, till he was conſiderably in years. Beſides, I do not remember that there is any account in hiſtory during the firſt five hundred years, that any one of the *fathers*, or eminent *biſhops* of the church, that were born of chriſtian parents, were baptized till they were about twenty or thirty years of age; and if any of you know the contrary, I deſire you would ſhew it.

Mr. *Leigh.* WHAT do you tell us of the *fathers?* we are not bound to abide by their teſtimony.

Mr. *Williams.* WAS not the mother of our Lord a *believer* when Chriſt was born?

Mr. *Leigh.* WHAT do you aſk that queſtion for? every body knows that?

Mr. *Williams.* BUT do you believe it?

Mr. *Leigh.* YES, I do believe it; what then?

Mr. *Williams.* THEN here is an inſtance for you, from ſcripture, of the *child* of a *believer*, that was a *believer* before he was born; and yet he was *not baptized*, till he came to years; and this we can prove.

UPON this the people fell a laughing at Mr. *Leigh*; and his countenance changed pale, and he was under ſome ſeeming conſternation of mind, ſo that he could not

not presently recover himself; but at last his spirits rallied again, and then he spake to this effect.

Mr. *Leigh.* OUR discourse was grounded on the commission; now, was this before the commission, or after it?

Dr. *Russel.* IT is a mistake, Mr. *Leigh*, we were not now upon the commission, but upon your question: And I think Mr. *Williams* hath given you a pertinent answer every way suitable to your question, and the challenge you made us; and you are bound to take it. To which he made no reply.

Mr. *Leigh.* I WILL prove that *some infants* are visible church members from *Matth.* xix, 14. *Suffer little children to come unto me,* saith Christ, *and forbid them not, for of such is the kingdom of heaven.*

Dr. *Russel.* DO you bring this to prove that *these children* were *baptized?*

Mr. *Leigh.* NO, I do not pretend to any such thing.

Dr. *Russel.* WHAT then do you bring it for?

Mr. *Leigh.* I BRING it to prove, that *infants* are *visible church members.*

Mr. *Williams.* IF *infants* are neither members of the *universal* visible church, nor yet of a *particular* constituted church, then they are *not members* of the visible church at all: but they are neither members of the *universal* visible church, nor yet

yet of a *particular* conſtituted church; therefore they are *not members* of the viſible church at all. Mr. *Leigh* took no notice of this argument, but went off from it, and ſaid, *infants* are a *part of a nation*, and therefore might be *baptized*.

Mr. *Williams*. THO' children are a *part of a nation*, yet not of a *nation modified* according to Chriſt's commiſſion. Whereupon their *moderator* ſaid, Mr. *Williams* had but little academical learning.

Mr. *Williams* replied, HE was warned by the word, to have a care of *vain philoſophy*; and preſently demanded what was the antecedent to the relative *them*, in the commiſſion? The *moderator* making no anſwer, Mr. *Williams* ſaid, it was *all nations*, *diſciple*. Upon this Dr. *Ruſſel* and Mr. *Williams* did both deſire them to produce *one inſtance* for *infant baptiſm* out of the word of God: And this they did very many times deſire of them; but *no inſtance* was produced. At length Mr. *Williams* deſired them in theſe words: Brethren, I would beg you to produce *one inſtance* for *infant baptiſm*; it will reflect upon you if you do not: What will all this people ſay when they are gone? ſo many times *one inſtance* deſired; ſo many miniſters here, and not *one inſtance* produced; they muſt needs conclude there was *not one* to be produced. Notwithſtanding

ſtanding this the miniſters were all ſilent, and not a man did reply to it.

Dr. *Ruſſel.* IF *infants* are *capable* to be *made diſciples* of Chriſt by the miniſtry of men, without the uſe of reaſon, then the *beaſts* of the *field* are alſo *capable*; but the *beaſts* of the *field* are not *capable*: therefore *infants* are not *capable*.

Mr. *Robinſon* their *moderator* ſtood up, and threw himſelf about, making a noiſe like one in a delirious *paroxiſm*, and bid the people take notice that Dr. *Ruſſel* had rank'd their *infants* among the *brute beaſts*; and that, if they became of his opinion, they muſt look upon them as *dogs*, or *cats*, or *hogs*, &c. with much more of the ſame ſort of *rhetoric*, endeavouring all he could to enrage the multitude of unthinking perſons againſt him, and put the people into a confuſion.

Dr. *Ruſſel.* HOLD, Mr. *Robinſon*, I have already told you how great an eſteem I have for your *little infants*, that I will rather believe that *all infants* dying in their infancy are elected, than I will conclude that *any one* of them are damned. I bring this to ſhew the abſurdity of ſuch a notion; and you are bound to ſhew the diſparity, or confeſs you cannot. Suppoſe there were twenty or thirty new born infants in a room, and you ſhould chooſe out the moſt able and learned perſon amongſt

mongſt you to preach to them, in order to *make* them *diſciples*, according to Chriſt's commiſſion; I believe he would have no better ſucceſs than St. *Anthony* had, as the ſtory goes, when he took upon him to inſtruct the *pigs*; or, as ſome others have done, even *popiſh* ſaints, who have took upon them to preach to the *fowls* of the air, *&c.* of which I could furniſh you with divers inſtances. But why ſhould Mr. *Robinſon* think it ſtrange, that any body ſhould have ſuch a conceit in their minds? doth he not know that the church of *Rome baptize* things of an inferior nature? for they *baptize* churches and bells. And if I had compared your practice to theirs of *baptizing bells*, you had no reaſon to complain, for they are both paſſive in the act; only, if you will give credit to one of the fathers, *viz. Auguſtine*, the *bells* are upon that account the *fitteſt ſubjects*, for they are wholly paſſive; but, ſaith he, the *little children* are not ſo, for they ſhew their reſiſtance by their crying. And now I demand of any of you to take off the retortion, and ſhew the diſparity, if you can. Upon this they were all ſilent, and none of them would undertake to ſhew the diſparity.

Mr. *Leigh*. IT is time to proceed to the other queſtion: Whether the *ordinance* of *baptiſm*, as appointed by Chriſt, is to be

be administred by *dipping*, *plunging*, or *overwhelming only*, and not otherwise?

Dr. *Russel.* THE holy scripture shews us the *right way* of *baptizing*, as appointed by Christ: but it doth not shew us that it ought to be done by *sprinkling*; therefore *sprinkling* is not the *right way* of *baptizing*.

Mr. *Leigh.* SIR, you must bring in that *dipping* is absolutely necessary; what do do you talk of *sprinkling* for?

Dr. *Russel.* I HOPE you are not ashamed of your practice; but if you will disown *sprinkling* to be the *right way of baptizing*, I am contented, I will not then insist upon it.

Mr. *Robinson.* WE are not discourfing upon that now; you are to prove *dipping* to be the *only way*; and you *must* and *shall* prove it.

Dr. *Russel.* MUST and shall! must and shall is for the king, and not for Mr. *Robinson.* If there can no instance be given that ever the apostles did *baptize* otherways than by *dipping*, then ours is the *right way* of *baptizing*: but there can be no instance given that ever the apostles did *baptize* other ways than by *dipping*; therefore ours is the *right way* of *baptizing*.

Mr. *Chandler.* I CAN shew there is another way that it might be done, and not by *dipping*; and that from the *etymology* of

of the word *baptizo*; for it ſignifies alſo to *waſh*.

Dr. *Ruſſel*. I REMEMBER what *Alſtedius* ſaith in his Lexicon Theologicum. Having before been ſpeaking about the *etymology* of that word, *Illud* Βαπτίζειν, *tantum ſignificat immergere, non lavare, niſi ex conſequenti*; and therefore it ſignifies to *waſh*, only in a ſecondary and remote ſenſe; becauſe things that are *dipped* may be ſaid to be *waſhed*. But the proper and primary ſignification of *baptizo*, is to *dip*, for it comes from Βάπτω, *mergo, immergo*, to *dip*, to *plunge*, to *overwhelm*, to *dip into*, &c.

Mr. *Chandler*. I OWN that Βάπτω ſignifies *mergo, immergo*. But I can ſhew great probability, that many in ſcripture times, were *baptized* by *pouring* a little water on the face; and there is no certainty that *dipping* was ever uſed.

Dr. *Ruſſel*. How doth that appear?

Mr. *Leigh*. IT might be done otherways than by *dipping*; and a probability is the moſt you can pretend to for *dipping*. I require you to prove that *dipping* was certainly intended in thoſe places you bring for it; and then I will prove that *dipping* was not intended, but only an application of water to the perſon.

Dr. *Ruſſel*. IT is expreſſed in *Mark* i. 9. *Jeſus came from* Nazareth *of* Galilee, *and was baptized of* John *in* Jordan; and *John*

iii. 23. *And* John *was baptizing in* Enon, *near to* Salim, *becauſe there was much water there.* It is from this apparent, that both *Chriſt* and *John* baptized by *dipping* the body in the water; elſe they need not have ſought places, where had been a great plenty of water. And *Acts* viii. 38, 39. *And they went both down into the water, both* Philip *and the* Eunuch, *and he baptized him. And when they were come up out of the water,* &c. Here we have an account, that both the *adminiſtrator* and the *perſon* to be *baptized*, went both down *into* the water, and when they came there, he *baptized* him. And if *Philip* had not been to put the *Eunuch into* the water, and *cover* him with it, why ſhould they go both down *into* the water? a little of it might have been brought up to them into the chariot, if *ſprinkling* would have ſerved the turn.

AFTER much *pro* and *con* about words to no profit, but the ſubverting of the hearers, and a confuſed jangling and noiſe, Mr. *Williams*, the *preſbyterian* miniſter, ſaid, he thought there had been little ſaid to the purpoſe. Upon which Dr. *Ruſſel* ſaid, Mr. *Williams*, I think there hath been a great deal ſaid, more than hath been anſwered. But if you are not ſatisfied, we will wave all that hath been ſaid, and I will diſpute it over with you, *de novo*. Mr. *Williams* ſhrugged, and anſwered,

No,

No, I am not very well. Upon which it was thought meet by them to put an end to the diſputation. And Mr. *Leigh*, after he had made a ſpeech to thank the governor and the mayor for their civility to them, and the *Baptiſts* had returned their thanks alſo, he then concluded in prayer, and ſo diſmiſſed the aſſembly. It was between the hours of ſix and ſeven of the clock, when the diſpute ended.

Mr. John Pilkington *becomes a Baptiſt.*

IT was about this time, that Mr. *John Pilkington*, a *Roman* catholic, of the *Benedictine* order of Monks in the monaſtery of St. *Edmund* in *Paris*, embraced the principles of the *Baptiſts*, and was *baptized* by the Rev. Mr. *John Piggot*, and received into his church. He wrote a *Narrative*, containing the means and manner of his conviction; but before he was permitted to read it in the preſence of the church, Mr. *Piggot* addreſſed himſelf to the auditory, and him, in the following words.

'*Chriſtian Auditors*,

'I AM at this time to acquaint you, 'that there is one preſent in this aſſembly, who having been educated in the '*popiſh* religion, after many inward con'flicts, does profeſs himſelf to be thorough'ly convinced of the errors he had imbib'd

'while he continued in that communion; 'and being desirous to be admitted a 'member of this *protestant* church, he 'has declared his willingness to signify 'to this congregation, the means and 'manner of his conviction, and the rea-'sons of his forsaking the erroneous and 'idolatrous church of *Rome*. The person 'of whom I now speak, that professes to 'be truly penitent, as well as convinced 'of his former errors, is Mr. *John Pil-'kington*, who was lately a *Novice*, in the '*Benedictine* order of Monks, in the mo-'nastery of St. *Edmund* in *Paris*. And 'now, Sirs, let me intreat you to banish 'from your minds, all prepossession and 'prejudice, and impartially attend to what 'he will presently pronounce; let me be-'seech you to put on bowels of mercy; 'don't usurp the authority of God, and 'pretend to search his heart; for my own 'part, charity obliges me to believe that 'he is sincere; my blessed Lord, having 'left me no other rule to judge of the 'goodness or badness of a tree, but by its 'fruits.

'AND now, Mr. *Pilkington*, I charge 'you before God, and the Lord Jesus 'Christ, and the elect angels, and in the 'presence of this numerous auditory, that 'you speak nothing but the truth. If 'you are conscious to yourself of any base 'ends in the recantation you are come to

'make,

'make, confeſs and give glory to God; 'for the God whom we ſerve, and under whoſe banner you deſire to be enrolled, cannot be deceived, and will not be mocked. Sir, you and I muſt ſhortly appear before the judge of the quick and the dead; and if you ſhould be inſincere, I that now exhort and admoniſh you, muſt be a ſwift witneſs againſt you at the great aſſize. And now, I call God to record this day, that I am clear of your blood; and I call every one in this place to witneſs of the ſolemn charge I have given to you. If therefore you are ſincere (of which I would not admit a doubt) go on by the grace of God, to pronounce your written *narrative* and *recantation*.'

THEN Mr. *Pilkington* read his *narrative*, and made his *recantation* before the whole aſſembly, both which I have placed in the *Appendix*, Vol. IV. N° 2. and may ſerve for a further confutation of the character Mr. *Neal* was pleaſed ſo injuriouſly to give the *Engliſh Baptiſts*, viz. That their preachers went about making proſelytes of all that would ſubmit to their immerſion, without a due regard to their acquaintance with the principles of religion, or their moral characters.

IN the year 1701, King *James* II. died, and the *French* King thereupon proclaimed the pretended prince of *Wales* king of *England*, Anno 1701.

land, &c. by which he drew upon himself that swarm of enemies which soon after composed the *grand alliance*. This hasty and unexpected proceeding of *France* was so resented by the king, that he immediately sent an express to the lord *Manchester*, his ambassador in *France*, to come directly away without taking leave; and notice was given, by his majesty's command, to Monsieur *Pouffin*, the *French* secretary here, that he should immediately leave the kingdom. Much about the same time, says Mr. *Lediard*, author of the *Life of* John *Duke of* Marlborough, 'That 'this beggarly *Frenchman*, as a certain 'author calls him, departed, there was a 'scandalous paper printed, as it was sup- 'posed by his order, intitled, *The* French '*King's reasons for owning the pretended* 'Prince *of* Wales *for King of* England.' The nation was highly enraged at this indignity offered by *France*; and shewed their resentment in the numerous addresses directed on this occasion to the throne, from all parts of the kingdom, full of loyalty and affection: That from the *English Baptists* was as followeth.

Vol. I. *pag.* 128.

London Gazette, Dec. 29, 1701.

Hampton-Court, Dec. 21. THE following address from the *Baptist* ministers in and about the city of *London*, was presented to his majesty by Mr. *Stennet*, introduced by the right honourable the earl of *Peterborough*.

To

To the King's moſt excellent Majeſty.

THE humble addreſs of the *Baptiſt* miniſters in and about the city of *London*, in behalf of themſelves, and their ſeveral congregations.

May it pleaſe your Majeſty,

'WE adore the divine providence that 'has again bleſſed this nation with your 'royal preſence, and humbly congratulate 'your majeſty's ſafe return: And as we 'cannot forget what difficulties and dangers your majeſty has generouſly encountered, and glorioufly overcome, in delivering and protecting theſe kingdoms 'from *popery* and *arbitrary power*, ſo we 'conceive a juſt indignation againſt the 'late perfidious and preſumptuous conduct 'of the *French* king; who, not content 'to enſlave and perſecute his own people, 'aſpires to give kings and laws to other nations, and has taken upon him to own 'and declare the pretended prince of *Wales* 'to be king of theſe realms, of which 'your majeſty is the only lawful and 'rightful ſovereign.

'WE gratefully acknowledge your majeſty's pious care, as the father of your 'people, in ſo ſeaſonably recommending 'to the late *parliament* the ſettlement of 'the ſucceſſion in the *proteſtant* line; and

'we

land, &c. by which he drew upon himself that swarm of enemies which soon after composed the *grand alliance*. This hasty and unexpected proceeding of *France* was so resented by the king, that he immediately sent an express to the lord *Manchester*, his ambassador in *France*, to come directly away without taking leave; and notice was given, by his majesty's command, to Monsieur *Pouffin*, the *French* secretary here, that he should immediately leave the kingdom. Much about the same time, says Mr. *Lediard*, author of the *Life of* John *Duke of* Marlborough, 'That 'this beggarly *Frenchman*, as a certain 'author calls him, departed, there was a 'scandalous paper printed, as it was sup- 'posed by his order, intitled, *The* French '*King's reasons for owning the pretended* '*Prince of* Wales *for King of* England.' The nation was highly enraged at this indignity offered by *France*; and shewed their resentment in the numerous addresses directed on this occasion to the throne, from all parts of the kingdom, full of loyalty and affection: That from the *English Baptists* was as followeth.

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'we

'we beg leave to assure your majesty, that 'we shall always remember, as well the 'sacred ties of gratitude as the other so-'lemn obligations we are under, particu-'larly that of the *association*, we formerly 'subscribed, and shall, in this critical junc-'ture, and on all other occasions, do all 'that becomes *Englishmen* and *protestants*, 'in the stations wherein the law permits 'us to act, in the defence and support of 'your majesty's person and government, 'under which we enjoy our civil and re-'ligious liberties.

'THAT the great God, by whom 'kings reign, may influence your majesty's 'councils, defeat the wicked designs of all 'your enemies, give your majesty a happy 'meeting with the representatives of your 'people; grant your majesty a vigorous 'health and long life, for the defence and 'advancement of the *protestant* interest, 'and the liberties of *Europe*; and at last 'conduct your majesty to a crown of im-'mortal bliss and glory, is the hearty prayer 'of, Great Sir,

Your majesty's most loyal and Obedient subjects.

KING *William* having perfected his alliances abroad, dissolved the *parliament*, and summoned a new one to meet *Dec.* 30, 1702. at the opening of which he made his last most memorable speech from the throne,

throne, which was extreamly grateful to both *houses*, as well as the whole *nation*; and was answered the following days by addresses and resolutions, which shewed how unanimous they were in their sentiments for revenging the affront offered the *nation* by *France*. I shall only mention one resolution of the house of commons of the 10th of *January*, *viz.* 'That an 'humble address be presented to his majesty, that he will be graciously pleased 'to take care that it be an article in the 'several treaties of alliance with his majesty, and other potentates, that no peace 'shall be made with *France* until his majesty and the nation have reparation for 'the great indignity offered by the *French* 'king, in owning and declaring the pre-'tended prince of *Wales* king of *England*, '*Scotland*, and *Ireland*.'

In pursuance of the several loyal resolutions of both houses, correspondent to his majesty's most gracious intentions, for the honour, interest, and security of the nation, all necessary preparations were making for a necessary war; but before it broke out, it pleased God to take away his majesty, and put an end to his glorious reign, which ended *March* 8, 1702.

It was about this time Mr. *David Russen* published his book, intitled, *Fundamentals without a foundation*; *or, a true picture of the* Anabaptists. Mr. *Stennet*

soon answered him with so much learning and solid reasoning, that his antagonist never thought fit to make any reply.

Page 20. ‘ In this performance, says the author ‘ of his life, Mr. *Stennet* shewed himself ‘ a thorough master of the controversy; ‘ and tho' he had to do with an adversary ‘ whose plain design was to *reproach* the ‘ primitive *mode* of *baptism*, and to expose ‘ the characters of those who adhered to ‘ it, as well as their principles; and who ‘ had shewn as little regard to truth as ‘ common decency, yet he conducted his ‘ answer in such a manner, as not to dis- ‘ cover the least appearance of anger or ‘ resentment throughout the whole work; ‘ and all along maintained that easy and ‘ pleasant temper, mixed with fine turns ‘ of wit, which was so natural to him.

The End of the THIRD VOLUME.

APPENDIX.

NUMB. I.

An orthodox CREED.

I. ARTICLE.

Of the Essence of God.

WE verily believe, that there is but one, only living and true God; whose subsistence is in and of himself, whose essence cannot be comprehended by any but himself; a most pure, spiritual, or invisible substance; who hath an absolute, independent, *unchangeable*, and *infinite* being; without matter or form, body, parts, or passions.

For I am the Lord, I change not; God is a spirit. Now unto the king eternal, immortal, invisible, the only wise God, be honour

Deut. vi. 4. v. 26. Pſ. xlii. 2. Jer. x. 10. Exod. iii. 14. Pſ. cxlvii. 5. Hab. i. 13. Deut. iv. 15, 16. Col. i. 15. Acts xvii. 28. Luk. xxiv. 39. Mal. iii. 6. John iv. 24. 1 Tim. i. 17. Deut. xiv. 12.

nour and glory, for ever and ever, Amen. Ye heard a Voice, but saw no similitude.

II. Article.

Of the divine Attributes in God.

Every particle of being in heaven and earth, leads us to the infinite being of beings, namely God, who is simplicity, *viz.* one mere and perfect act, without all composition, and an immense sea of perfections; who is the only eternal being, everlasting without time, whose *immense* presence, is always every where present, having immutability without any alteration in being, or will; in a word, God is infinite, of universal, unlimited, and *incomprehensible perfection*, most holy, wise, just, and good; whose wisdom is his justice, whose justice is his holiness, and whose wisdom, justice, and holiness, is himself. Most merciful, gracious, faithful, and true, a full fountain of love, and who is that perfect, *sovereign, divine will*, the *Alpha* of supreme being.

John v. 26.
1 John i. 5.
Matt. v. 48.
Exod. vi. 3.
Isaiah xl. 28.
Ps. xc. 2.
xxxix. 7.
Heb. vi. 17.
James i. 17.
Mal. iii. 6.
Num. xxiii. 19.
Lev. xx. 26.
Rom. xvi. 27.
Ps. cxix. 68.
Deut. xxxii. 4.
Exod. xxxiv. 6.
Isaiah xli. 4.
Job xxxiii. 13.
1 Kings viii. 27.
Ps. cxlv. iii.

Is it true, indeed, that God will dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee: how much less this house which I have built. Great is the Lord, and worthy to be praised, and his greatness is incomprehensible.

III. ARTICLE.

Of the holy Trinity.

In this divine, and infinite being, or unity of the Godhead, there are three persons, or subsistences, the father, the word, or son, and the holy spirit, of one substance, power, *eternity*, and will, each having the whole divine essence, yet the essence undivided. The father is of none, neither begotten nor proceeding; the son is eternally begotten of the father; the holy ghost is of the father, and the son, proceeding. All *infinite*, without beginning, therefore but one God, who is *indivisible*, and not to be divided in nature, or being, but distinguished by several properties and personal relations; and we worship and adore a *Trinity* in Unity, and a *Unity* in Trinity, three persons, and but *one God*; which doctrine of the Trinity, is the foundation of all our communion with God, and comfortable dependance on him.

1 John v. 7. John xv. 26. 2 Cor. xiii. 13, Gen. i. 26. Matt. iii. 16, 17. John v. 17. Gal. i. 3. Matt. xvi. 16. xii. 32. Heb. i. 3. Gen. i. 2, 26. Rev. i. 8. John i. 1. 1 Cor. xii. 6, 11. John xiv. 11. 1 John v. 7, 26. Gal. iv. 6. 1 Pet. i. 11. 2 Cor. xiii. 14. 1 John v. 7. Matt. xxviii. 19.

And there are three that bare record in heaven, the father, the word, and the holy spirit, and these three are one. Baptizing them in the name of the father, son, and holy Ghost, &c.

IV. ARTICLE.

Of the divine Nature, or Godhead of Christ.

John v. 20. i. 1, 2, 3. Heb. i. 3. 1 Cor. xv. 16, 17. Col. i. 2, 9. Mic. v. 2. *Gnolam, or Eternity.* Matt. ii. 6. Prov. viii. 22, 23, 35. Phil. ii. 6. John xvi. 27, 28. i. 18. Isaiah xl. 12, 22. Rev. i. 8, 11. Phil. ii. 6. John x. 30. Isaiah ix. 6. John xvii. 5. viii. 58. Heb. xiii. 8. Luke xx. 44.

We confess and believe, that the Son of God, or the eternal word, is very and true God, having his personal subsistance of the father *alone*, and yet for ever of himself as *God*; and of the father as the son, the *eternal son* of an eternal father; not *later* in beginning. There was never any time when he was not, not less in dignity, not other in substance, begotten without diminution of his father that begat, of one nature and substance with the father; begotten of the father, while the father communicated wholly to the son, which he retained wholly in himself, because both were infinite, without *inequality of nature*, without division of essence, neither *made*, nor *created*, nor *adopted*, but begotten before *all time*; not a *metaphorical*, or subordinate God; not a *God by office*, but a God by nature, *coequal*, *coessential*, and *coeternal* with the father and the holy ghost.

Jesus said unto them, Verily, verily, I say unto you, before Abraham *was, I am. Jesus Christ the same yesterday, and to day, and for ever.* David *therefore calleth him Lord, how is he then his son?*

V. ARTICLE.

Of the second Person of the holy Trinity, taking our flesh.

We believe that the only begotten son of God, the second person in the *sacred Trinity*, took to himself a true, real, and *fleshly body*, and *reasonable soul*, being conceived in the fulness of time, by the holy ghost, and born of the virgin *Mary*, and became very and *true man* like unto us in all things, even in our infirmities, sin only excepted, as appeareth by his conception, birth, life, and death. He was of a woman, and by the power of the holy ghost, in a supernatural and miraculous manner, was formed of the only seed, or *substance* of the virgin *Mary*, in which respect he hath the name of the son of man, and is the true son of *David*, the fruit of the virgin's womb, to that end he might die for *Adam*.

1 John v. 7. Isaiah vii. 14. John i. 14. Luke i. 31, 32. Heb. ii. 16, 17. John xix. 34, 36. Matt. xxvi. 38. Luke ii. 6, 7. i. 35. Matt. i. 18, 20. xxiii. 25. Gal. iv. 4. Heb. iv. 15. ii. 13, 14. Luke ii. 52. Gal. iv. 4. Rom. i. 3, 4. Luke iii. 23, 24. Heb. vii. 14.

Gen. xxvi. 17. Heb. ii. 16.

VI. ARTICLE.

Of the union of the two natures in Christ.

We believe the person of the son of God, being a person from all *eternity existing*, did assume the most pure nature of man, wanting all personal existing of its own, into the unity of his person, or

Heb. ii. 14, 16. Acts xx. 28.

Godhead, and made it his own; the properties of each nature being preserved, and this *inseparable* and *indissoluable* union of both natures, and was made by the holy ghost, *sanctifying* our nature in the virgin's womb, without *change* of either nature, or *mixture of both*, and of two natures is one *Christ*, *God-man*, or *Immanuel*, God with us. Which mystery exceeds the conception of men, and is the wonder of angels, one only mediator, *Jesus Christ*, the son of God.

Matt. i. 20. Luke i. 35. Rom. i. 3, 4. Matt. i. 23. 1 Tim. iii. 16. ii. 5.

VII. ARTICLE.

Of the communication of Properties.

We believe that the two natures in *Christ*, continue still distinct in substance, properties, and actions, and remain one and the same *Christ*. For the properties of the Godhead, cannot agree to the *properties* of the manhood, nor the *properties* of the manhood, to the properties of the *Godhead*; for as the *Godhead* or divine nature cannot thirst, or be hungry, no more can the manhood be in all, or many places at once. Therefore, we believe, the Godhead was neither turned nor *transfused* into the manhood, nor the manhood into the Godhead, but both, the divine nature keepeth entire all his essential properties to its self, so that the humanity is neither omnipotent, omnicient, nor omnipresent: And the human also keepeth

John x. 30. v. 26, 27, &c. 1 John iv. 9. Matt. ix. 6. John vii. 42.

keepeth his properties, tho' often that which is proper to the one nature, is ſpoken of the perſon denominated from the other, which *muſt* be underſtood by the figure *ſynecdoche, viz.* a part being taken for the whole, by reaſon of the union of both natures into one perſon. Acts xx. 28. 1 Cor. ii. 8. John iii. 13. Mark ii. 10.

Hereby perceive we the love of God, because he laid down his life for us. 1 John iii. 16.

VIII. ARTICLE.

Of the holy Spirit.

We believe that there is one holy ſpirit, the third perſon ſubſiſting in the ſacred trinity, *one with the father and ſon,* who is very and *true God,* of one ſubſtance or nature with the father and ſon, coequal, coeternal, and coeſſential with the father and ſon, to whom with the father and ſon, three perſons, and but one eternal and almighty God, be by all the hoſts of ſaints and angels, aſcribed eternal glory, and Hallelujahs. *Amen.* John v. 7. Matt. xxviii. 19. Gen. i. 26. Acts v. 4. 2 Cor. xiii. 13. 1 Cor. xii. 6, 31. Iſaiah vi. 8, 9. Acts xxviii. 25, 26. Iſaiah vi. 3.

IX. ARTICLE.

Of Predeſtination and Election.

The decrees of God are founded on infinite wiſdom, and ſituate in eternity, and are crowned with infallibility, as to the event. Now predeſtination unto life, is the everlaſting purpoſe of God, whereby before the foundation of the world was laid, he hath conſtantly decreed in Iſaiah xlvi. 10. Acts xv. 18. xvii. 26. Eph. i. 11. Matt. xxv. 34. 1 Tim. i. 9. John vi. 37. x. 28, 29.

Eph. i. 4. Rom. xi. 33. viii. 30. ix. 29. 1 Thess. i. 4. Tit. i. 1. 1 Pet. i. 19, 20. Isaiah xlii. 1. Matt. xii. 17, 18. 1 Pet. ii. 6. Luke xxiii. 35. 1 Pet. i. 19. John i. 14. Heb. ii. 16. Col. ii. 9. 1 Tim. i. 9. Ps. lxxxix. 23, &c. John iii. 16. 1 John iv. 9, 10, 19. Rom. iii. 24, 25. viii. 3. 1 Cor. viii. 30. Eph. ii. 8, 9, 10. Heb. vii. 14. x. 5, 6, &c. Gal. iv. 3. Eph. i. 5. Gen. ii. 21, &c. iv. 1. v. 3. Matt. i. 18, 19. Luke i. 35. 2 Tim. ii. 5. Heb. ix. 15. Eph. ii. 13, &c.

his counsel secret to us, to deliver from curse and damnation, those whom he hath chosen in *Christ*, and bring them to everlasting salvation, as vessels made to honour, thro' *Jesus Christ*, whom he elected before the foundation of the world, and is called God's elect, in whom his soul delighteth, being the lamb foreordain'd, and so predestinated unto the superlative glory of the hypostatical union. And this not for any foreseen holiness in his human nature, sith all that did flow out of the hypostatical union, being elected of mere grace, as are all the members of his mystical body. And God the father gave this his elected and beloved son, for a covenant to the people, and said, *that his covenant shall stand fast with him, and his seed shall endure for ever*. And albeit God the father be the efficient cause of all good things he intended to us, yet *Christ* is the meriting cause of all those good things God intended to us in election, *viz.* repentance, faith and sincere obedience to all God's commandments. And so God the father, that he might bring about the eternal salvation of his elect, chose the man *Christ*, with respect to his human nature, out of the fallen lump of mankind, which in the fulness of time, he made of a woman, made under the law, to redeem those that were under it, that we might receive the adoption of sons. And tho' *Christ* came from *Adam*, as *Eve* did, yet not by *Adam*, as *Cain* did, *viz.* by natural

ral propagation. Therefore without any ſtain of ſin, and this ſecond *Adam*, being by God's eternal decree, excepted out of the firſt covenant, as being neither God the father, who was juſtly offended, nor yet ſinful *Adam*, who had offended him in breaking of it. Therefore *Chriſt*, the ſecond *Adam*, was a fit mediator between God and man, to reconcile both in himſelf, by the ſhedding and ſprinkling of his blood, according to God's eternal purpoſe in electing of *Chriſt*, and of all that do, or ſhall believe in him, which eternal election or covenant tranſaction between the father and ſon, is very conſiſtent with his revealed will in the goſpel; for we ought not to oppoſe the grace of God in electing of us, nor yet the grace of the ſon in dying for all men, and ſo for us, nor yet the grace of the holy ghoſt in propounding the goſpel, and perſuading us to believe in: For until we do believe, the effects of God's diſpleaſure are not taken from us; for the wrath of God abideth on all them that do not believe in *Chriſt*; for the actual declaration in the court of conſcience, is by faith as an inſtrument, not for faith as a meriting cauſe: for *Chriſt* is the meriting cauſe of eternal life to all that believe, but not of God's will to give eternal life to them, nor yet of God's decree to ſave us, albeit we are choſen in *Chriſt* before the foundation of the world. Now faith is neceſſary as the way of our ſalvation, as an inſtrumental cauſe: but the active and paſſive

Iſaiah xlix. 6, &c.
2 Theſſ. ii. 13.
Eph. i. 17, &c.
1 Cor. ii. 13.
1 Theſſ. i. 5.
John iii. 18, 36.
Rom. iii. 30.
Gal. iii. 8, 11.
Phil. iii. 9.
Rom. v. 1, 2.

1 John iv. 9, 10, 19.
Heb. xi. 6
John i. 11, 12

Acts xiii. 39 xx. 28. Eph. i. 14. Rom. v. 9, &c. John vi. 40. 1 Tim. ii. 3, 4. Job xxiii. 13. Pſ. cxv. 3. Job xli. 2. Iſaiah xxxiii. 22. John iii. 36. Mark xvi. 16. Acts xvi. 31. Iſaiah xiv. 24. Pſ. cxv. 3. xxxii. 11, 12. lxxxix. 30, 31, &c.

ſive obedience of *Chriſt*, is neceſſary as a meriting cauſe of our ſalvation; therefore God's eternal decree doth not oppoſe his revealed will in the goſpel, it being but one, not two diverſe or contrary wills. For his decree as king, decreeth the event, or what ſhall be done infallibly, but his command as a lawgiver, ſheweth not what ſhall be done, but what is the duty of man to do, and leave undone. Therefore God hath, we believe, decreed, that faith as the means, and ſalvation as the end, ſhall be joined together, that where one is, the other muſt be alſo, for it is written, *he that believeth ſhall be ſaved*, alſo, *believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved*. Now here is a great myſtery indeed, for God ſo adminiſtreth his abſolute decree that he leaveth us much place for an efficacious conditional diſpenſation, as if the decree itſelf were conditional.

X. Article.

Of Preterition or Reprobation.

Acts xv. 18.

We do believe, that known unto God are all his works from eternity; therefore he foreſaw *Adam*'s fall, but did not decree it, yet foreſeeing it in his eternal counſel and wiſdom, did elect and chuſe *Jeſus Chriſt*, and all that do or ſhall believe in him, out of that fallen lump of mankind. And hath manifeſted his love and grace by *Jeſus Chriſt*, his elect or beloved

loved ſon, thro' the goſpel means, to all, and hath given us his word and oath, to aſſure us that he deſires not the death of the wicked, but rather that they repent, or return to him and live, and if any do perish, their deſtruction is of themſelves: and hath decreed to puniſh all thoſe wicked, or ungodly, diſobedient, and unbelieving or impenitent ſinners, that have, or ſhall deſpiſe his grace, love, and woings, or ſtrivings of the holy ghoſt, or long-ſuffering, whether by a total and continued rejection of grace, or by an univerſal and final apoſtacy; and ſuch perſons, ſo living and dying, ſhall be puniſhed with everlaſting deſtruction in hell fire, with the fallen angels, or devils, and ſhall be fixed in an irrecoverable ſtate of damnation, irrevocable under the wrath of God, they being the proper objects of it; and ſhall remain under his inexpreſſible wrath and juſtice, in inconceivable torment, ſoul and body, to all eternity.

Ezek. xviii. 23, 32. xxxiii. 11. Hoſ. xiii. 9. Jam. i. 13, 14. 2 Theſſ. i. 9, 10. ii. 12. Heb. x. 26, &c. Iſa. xxx. 33. lxvi. 24. Mark ix. 45, 46. Jude 4. Matt. xxv. 41, 46. Rev. xx. 13. 14.

XI. ARTICLE.

Of Creation.

In the beginning it pleaſed god the father, ſon, and holy ghoſt, according to his eternal, and immutable decree, for the manifeſtation of the glory of his eternal power, wiſdom, and goodneſs, to create, or make out of nothing, the world, and all things therein, whether viſible or inviſible, and created man male and female, with a fleſhly

Gen. i. 1. Rom. xi. 36. Rev. iv. 11. Heb. xi. 3. Col. i. 16. Gen. v. 1, 2. ii. 7. Matt. x. 28. xxii. 31, 32. Rev. vi. 9. Luk xxiii. 46.

Acts. vii. 59. Gen. i. 27. ix. 6. Eph. iv. 24. Rom. ii. 14, 15. Eccles. vii 29. Gen. iii. 6. ii. 16, 17.

fleshly body, and a reasonable, and invisible, or spiritual, angelical, and immortal soul, made after the image of God, in knowledge, righteousness, and true holiness, having the law written in his heart, and power or liberty of will to fulfil it, yet mutable, or under a possibility of transgressing, being left to the liberty of their own will, which was subject to change; and also gave them command not to eat of the tree of knowledge of good and evil, and while they kept this command, they enjoyed most happy communion with God, and had dominion over the creatures. And all this wonderful work of creation, both in heaven and in earth, was finished in the space of six days, and all very good, and altho' reason cannot conceive nor comprehend it, yet God's word hath plainly revealed it, and faith believes it.

Gen. i. 1, 2. 31.

XII. ARTICLE.

Of Divine Providence.

Heb. i. 3. Job xxxviii. 11. xxvi. 7, &c. Ps. cxxxv. 5, 6. Matt. x. 19, &c. Ps. lxv. 8, &c. Eph. i. 11.

The Almighty God, that created all things, and gave them their being, by his infinite power and wisdom, doth sustain and uphold, and move, direct, dispose, and govern all creatures and things, from the greatest to the least, according to the counsel of his own good will and pleasure, for his own glory, and his creatures good.

XIII.

XIII. ARTICLE.

Of the first Covenant.

The first covenant was made between God and man, before man had sinned in eating of the forbidden fruit, in which covenant God required of man perfect obedience to all the commands thereof, and in case he did so obey he promised to be his God. And on the other part, man promised to perform entire and perfect obedience to all God's holy commands in that covenant, by that strength wherewith God endowed him in his first creation; by the improvement of which he might have attained unto eternal life without faith, in the blood of the mediator of the new covenant of grace; but he sinning against this covenant, which consisted in two roots, *viz. To love God above all things; and his neighbour as himself*; it being the substance of that law which was afterwards written in two tables of stone, and delivered unto *Moses* upon mount *Sinai*, and fell under the just sentence of eternal death, which was the punishment that God had appointed for the breach of it. And under this righteous judgment of God, *Adam* and his natural posterity, had for ever remained, as the fallen Angels do, had not God of his infinite grace and love, provided his son, to take unto himself our nature, and so became a fit mediator between God the father,

Hos. vi. 7. viii. 1. Deut. xxvi. 17, 18, 19.

Matt. xxii. 37, 40. Rom. ii. 14, 15. Gen. iii. 12. 13. Deut. xxix. 19, 20, 21. Eph. ii. 3. Rom. i. 20, 32.

Rom. v. 12. 18. Eph. ii. 13, 14.

ther, who was offended, and man, who had offended him in breaking his holy law and covenant.

XIV. Article.

Of the fall of man, of his sin, and of the punishment thereof.

The first man *Adam*, in eating voluntarily of the forbidden fruit, incurred the curse of God upon himself, and all his posterity, that came of him by natural propagation, *viz.* corporal and spiritual death, in body and soul eternally; but this covenant was not only made with him, but with his seed also, which should descend from his loins by natural generation; he standing as a publick person in the stead of all mankind. And, as St. *Paul* saith, *by him came sin, and death by sin*, &c. and so deprived himself, and all his posterity, of that original righteousness, which God created him in.

Rom. v. 12, 14.
Gen. iii. 10, 12.
Eph. ii. 1, 3.
Rom. v. 15, 16, 17.
Heb. vii. 9, 10.
Pf. li. 5.
Gen. vi. 5.
Rom. vii. 7.
James i. 14.

XV. Article.

Of original, or birth, sin.

Original sin, is the fault and corruption of the nature of every man, that naturally descendeth from *Adam* by natural generation, by means of which, man has not only lost that original righteousness, that God created him in, but is naturally inclined to all manner of evil, being conceived

Rom. vii. 21.
Gen. vi. 5.
Tit. i. 15.
Rom. iii. 23.
Gen. v. 3.
Jer. xvii. 9.
Pf. li. 4, 5.
Job xiv. 4.
Gal. v. 16, 17.

ceived in ſin, and brought forth in iniquity; and, as St. *Paul* ſaith, *the fleſh luſteth againſt the ſpirit.* And therefore every man juſtly deſerveth God's wrath, and damnation. And this concupiſcence, or indwelling luſt, remaineth even in the regenerate, that they cannot love nor obey God perfectly in this life, according to the tenour of the firſt covenant.

1 Cor. xv. 22. Rom. vi. 23. Gen. ii. 17. John v. 24. Iſa. lxiv. 6. Gal. iii. 10. Rom. vii. 17. 21, 22. ii. 14, 15. Gal. iii. 21, 22. Matt. xii. 33.

XVI. ARTICLE.

Of the new covenant of grace.

The firſt covenant being broken by mans diſobedience, and by his ſin, he was excluded from the favour of God, and *eternal life*, in which deplorable condition of his, God being pleaſed, out of his *free grace* and love to fallen man, in order to his recovery out of this ſinful and *deplorable* eſtate, hath *freely* offered him a ſecond, or a new covenant of grace, which new covenant of grace is *Jeſus Chriſt*, in remiſſion of ſins, thro' faith in his blood, which God hath promiſed to give to all them that do obey and ſubmit to the conditions of this covenant, which covenant of grace, and eternal ſalvation annexed to it, is freely and fully offered unto all men, upon the terms of the goſpel, *viz.* repentance and faith. And the benefits of this covenant, by God's free grace, thro' the redemption that is in *Jeſus Chriſt*, whom God has ſet forth to be a propitiation thro' faith in his blood, &c.

Deut. xxvii. 26. Col. i. 13. 2 Cor. iv. 4. John iii. 16. Jer. xxxi. 31, 32. Rom. iii. 23, 24. Gal. iii. 21, 22. Rom. iii. 31. Heb. viii. 7. Gen. iii. 15. Luk. xxiv. 47. Eph. i. 7. Pſ. xx. 3. Acts x. 43. iii. 19. xxvi. 18. ii. 37, 38. Mark. i. 15. Gal. iii. 11, 17. Jer. xxxii. 40. Iſa. xlii. 6. Rom. iii. 23, &c.

to

Acts x. 43. Isa. xciii. 11. Rom. v. 9. iii. 20. Gal. iii. 8. ii. 16. Rom. v. 10, 19. x. 4. Matt. iii. 2 Cor. v. 21. 1 Cor. i. 30.

to declare his righteousness for the remission of sins that are past thro' the forbearance of God, that he might be just, and the justifier of him that believeth in *Jesus*. Therefore, we conclude, that a man is justified by faith, without the deeds of the law; for by faith we receive that righteousness that the law, or the first covenant, required of the first *Adam*; which righteousness *Christ* hath fulfilled in our nature which he took of the virgin *Mary*, by his active obedience, and is, by God's free donation, made over to us by imputation; for he hath made him to us wisdom, righteousness and sanctification. For as by one man's disobedience, many were made sinners, so by the obedience of one, that is *Christ*, shall many be made righteous. For *Christ* hath not only fulfilled the sanction of the law, *viz.* To love God with all his heart, and his neighbour as himself, but hath

Gal. iii. 13. 1 Pet. ii. 24. Isa. liii. 6, 7, 8. Phil. ii. 7, 8. Gal. iii. 13, 14. Heb. vii. 26. Matt. iii. 15. Rom. v. 18. Gal. iv. 6, 7. Rom. iv. 3, 4, 23. iii. 25, 28. Tit. iii. 7. i. 2.

also voluntarily suffered the curse of the law, being made a curse for us, that we might receive the blessing of *Abraham*, and the promise of the spirit thro' faith in his blood. And now, albeit the essential righteousness of *Christ*, as he is God equal with his father, be not imputed unto us, nor yet his personal righteousness, as he was or is man, only, yet we believe his mediatorial righteousness, as God man, is imputed, reckoned, or made over to us, upon the terms of this new covenant of grace; and so being justified by his grace, we are thereby

made

made heirs according to the hope of eternal life: for, as St. *Paul* saith, *If righteouſneſs come by the law, then Chriſt is dead in vain.*

XVII Article.

Of Chriſt and his mediatorial Office.

It pleaſed God, in his eternal purpoſe, to chuſe and ordain the Lord *Jeſus Chriſt*, his only begotten ſon, according to the covenant made between them both, to be the alone mediator between God and man, *viz.* God the father, who was by *Adam*'s ſin juſtly offended, and *Adam*, our common parent, the perſon offending. Now in order to reconcile God to man, and man to God, who were at a diſtance, *Chriſt Jeſus*, the ſecond perſon in the trinity, being very God, of the ſame ſubſtance with his father, did, when the fulneſs of time was come, take unto him man's nature, with all the eſſential properties, and common infirmities, ſin only excepted, being made of a woman, of the ſeed of *Abraham* and *David*; and altho' he came from *Adam*, and had truly the nature of man, yet not by *Adam*; and the perſon of *Chriſt* took our nature into union with the divine nature, but he did not take the perſon of *Adam* which ſinned, therefore we believe he was neither the covenantee, nor yet the covenanter, and ſo, by conſequence, neither the creditor nor the debtor. And being con-

Zech. vi. 12, 13.
Gal. iii. 17.
Pſ. lxxxix. 28. cix. 10.
Gal. iii. 19, 20.
Heb. x. 15. xii. 24.
1 Tim. ii. 5.
Job ix. 33. *any days-man betwixt us*, &c.
Gal. iii. 16.
Gen. iii. 15.
1 Chron. xvii. 11.
Luke i. 35.
Heb. vii. 26.
Rom. ix. 5.
Heb. v. 5. vii. 21, &c.

Eph. ii. 14. Pſ. xlii. 1, 6. 1 Pet. i. 19, 20. Heb. ix. 15. i. 9. Pſ. xlv. 7. Iſaiah lxi. 1, Col. ii. 3 Heb. v. 5. John v. 22, 27. Rom. x. 4. 2 Cor. v. 21. Gal. iii. 13. Luke xxii. 44, 45. Iſaiah liii. 10, 11, 12. 1 Pet. ii. 24. Matt. xxvii. 46. xxvi. 27, 38. Acts xiii. 28, &c. Luke xxiv. 7. John xx. 25, 27. Acts i. 9, 10, 11. Mark xvi. 19. Rom. viii. 34. Matt. xxv. 31, &c. Heb. ix. 14, 15.

cerned by this office or appointment of the father to make peace, it plainly appears, that he is the only fit mediator between God and man, who is very God, and very man; yet one Chriſt, who was ſanctified, and anointed with the holy ſpirit above meaſure, and was ſuperlatively and admirably fitted for, and called unto this office by his father, who put all judgment into his hand, and power to execute the ſame, and he willingly undertook the ſame; and being made under the law, did perfectly fulfill or keep it, and underwent the puniſhment due to us, which we ſhould have ſuffered; our ſin, and the puniſhment of it, being reckoned or imputed to him, he being made a curſe for us, and underwent and trod the wine-preſs of his father's wrath for us, in dolorous pangs and agony of ſoul, and painful ſufferings in his body, was crucified, dead, and buried, or remained in the ſtate of the dead, yet ſaw no corruption, and on the third day he aroſe from the dead, with the ſame body in which he ſuffered, with which he alſo aſcended, and there ſitteth at the right hand of his father, making interceſſion for his ſaints, and ſhall return to judge men and angels at the end of the world. And the ſame Lord *Jeſus*, by his perfect obedience to the whole law, and ſacrifice of himſelf, which he, thro' the eternal ſpirit offered up unto God the father, hath fully ſatisfied the juſtice of God, and reconciled him to us; and hath purchaſed an everlaſting

lasting inheritance in the kingdom of heaven, for all those that the father hath given unto him, and now, by a continued act of intercession in heaven, doth apply the benefits he hath purchased unto the elect. And in this office of mediator, he hath the dignity of three *offices*, *viz.* Priest, Prophet, and King; all which offices are necessary for the benefit of his church, and without which we can never be *saved*. For, in respect of our *ignorance*, we stand in need of his *prophetical* office, and in respect of our *alienation* from God, and imperfect services, and God's *wrath* and *justice*, we stand in need of his *priestly* office, to reconcile God to us, and us to God; and in respect of our *bondage to sin and Satan*, and averseness to return to God, we need his *kingly* office, to subdue our enemies, and deliver us captives out of the kingdom and power of sin, and preserve us to his heavenly kingdom. And thus, since our nature, he living the life of the law, and suffering the penalty due to us, continually presents us at the throne of grace; so is a most wonderful and compleat mediator for his elect.

Eph. ii. 14. &c.
John xvii. 2.
1 Pet. i. 2. &c.
Heb. vii. 17.
Acts iii. 22.
Ps. xlv. 5. &c.
Acts iv. 11, 12.
1 Tim. iv. 18.
Col. i. 13, 14.
Heb. iv. 14. &c.

XVIII ARTICLE.

Of Christ dying for all mankind.

Rom. v. 8. Matt. xx. 28. Rom. viii. 3. Heb. ix. 15. Ezek. xviii. 23. Heb. ii. 9. 1 John ii. 2. 1 Tim. ii. 3, &c. Heb. x. 12, &c. Mark xvi. 16. Tit. ii. 11, 12. 1 Thess. i. 5, 6, 7. John. v. 39, 40. Matt. xxiii. 37, 38. xxiv. 12. Acts xiii. 46, 48.

God the father, out of his royal bounty, and fountain of love, when all mankind was fallen by sin, in breaking of the first covenant of works made with them in *Adam*, did chuse *Jesus Christ*, and sent him into the world to die for *Adam*, or fallen man. And God's love is manifest to all mankind, in that he is not willing, as himself hath sworn, and abundantly declared in his word, that mankind should perish eternally, but would have all to be saved, and come to the knowledge of the truth. And *Christ* died for all men, and there is a sufficiency in his death and merits for the sins of the whole world, and hath appointed the gospel to be preached unto all, and hath sent forth his spirit to accompany the word in order to beget repentance and faith: so that if any do perish, it's not for want of the means of grace manifested by *Christ* to them, but for the non-improvement of the grace of God, offered freely to them through *Christ* in the gospel.

XIX

XIX Article.

Of the agreement between the Old and New Teſtament.

The Goſpel, or new Covenant, was held forth, or preached to the fathers, from *Adam* to *Chriſt*'s coming in the fleſh, though it was revealed by ſundry degrees, and in diverſe manners, in types and ſhadows, darkly; yet it was the ſame goſpel, the ſame *Chriſt*, the ſame faith for kind, and the very ſame covenant, that they were juſtified and ſaved by, before *Chriſt* took fleſh of the virgin, that we have now, and is to continue to the end of the world. For as the church of the *Jews*, in their goſpel types, had a prieſt, and an altar, and a lamb, and a fire, and without all theſe no ſacrifice could, or was accepted of God, then, nor now, without faith in the anti-type, *Chriſt*, whoſe human nature is the true lamb, the union of natures, the high prieſt, the divine nature, the altar, and the holy ghoſt, the heavenly fire. And again: The blood ſhed upon the brazen altar, may be applied to our juſtification, and the ſprinkling of it upon the incenſe altar, may be applied to the work of ſanctification by *Chriſt*'s ſpirit, ſprinkling his blood upon us. And the blood that was carried within the vail, into the moſt holy place, is applied to our glorification in heaven. And as they had in

Gal. iii. 8.
Gen. xii. 3.
Heb. iv. 2, 3.
i. 1, 2.
x. 1.
Heb. ix, x, *and* xi *chapt.*
Heb. ix. 14.
Eph. v. ii.
1 Pet. i. 2.

their church the ark, a figure of *Christ's* presence, ſo have we the promiſe of his preſence to the end of the world. And as they had the tables of the old covenant or law, in the ark, ſo have we the law fulfilled by *Chriſt*; and meeting God in *Chriſt*, it's handed forth by *Chriſt* now to us, as the only rule of our ſanctification and obedience through his grace. And as they had the *manna* to nourish them in the wilderneſs to *Canaan*; ſo have we the ſacraments, to nourish us in the church, and in our wilderneſs-condition, till we come to heaven. And as they had the rod that corrected them; ſo have we the church cenſures now to correct us, when we offend his law; and their burnt offerings may be applied to *Chriſt*, killing of original ſin in us, and their ſin offering may be applied to *Chriſt*, killing, or taking away our actual ſins, and their peace offering may be applied to our reconciliation with God in *Chriſt* by his ſpirit, and ſo all the reſt of thoſe goſpel-antitypes may be applied. And thus the Old and New Teſtaments, like the faces of the Cherubins, look one toward another, and hold forth the ſelf-ſame goſpel, ſalvation to them and us.

Heb. ix. 7, &c.

Matt. xviii. 20. xxviii. 19. 20.

Rom. iii. 31. viii. 3, 4. x. 4.

1 John ii. 6, 7, 8.

James iv. 12.

John xvi. 14, 15.

1 Cor. iv. 19, &c.

XX Article.

Of Free-Will in Man.

God hath endued the will of man with that natural liberty and power of acting upon choice, that it's neither forced, nor by any neceſſity of nature determined, to do good or evil: but man, in the ſtate of innocency, had ſuch power and liberty of will to chuſe and perform that which was acceptable and well pleaſing to God, according to the requirement of the firſt covenant; but he falling from his ſtate of innocency, wholly loſt all ability, or liberty of will, to any ſpiritual good, for his eternal ſalvation, his will being now in bondage under ſin and *Satan*, and therefore not able of his own ſtrength to convert himſelf nor prepare himſelf thereunto, without God's grace taketh away the enmity out of his will, and by his ſpecial grace, freeth him from his natural bondage under ſin, enabling him to will freely and ſincerely, that which is ſpiritually good, according to the tenure of the new covenant of grace in *Chriſt*, tho' not perfectly, according to the tenure of the firſt covenant, which perfection of will is only attainable in the ſtate of glory, after the redemptiom, or reſurrection of our fleſhly bodies.

Matt. xvii. 12.

Eccleſ. vii. 29. Rom. v. 6. viii. 7, 8. John viii. 44.

Eph. ii. 8, &c. Phil. ii. 13. Rom. vii. 14, &c. viii. 23. Eph. iv. 13.

XXI Article.

Of Vocation and effectual Calling.

Vocation, or calling, generaly or common, is, when God by the means of his word and ſpirit, freely of his own grace and goodneſs, doth miniſterially acquaint mankind with his gracious good purpoſe of ſalvation, by *Jeſus Chriſt*; inviting and wooing them to come to him, and to accept of *Chriſt* revealing unto them the goſpel covenant, and thoſe that with cordial hearts do improve this common grace, he in time worketh unfeigned faith, and ſincere repentance in them; and by his grace they come to accept of *Chriſt*, as their only Lord and Saviour, with their whole heart; and God becomes their father in *Chriſt*, and they being then effectually called, are by faith united to *Jeſus Chriſt* by grace unto ſalvation.

Matt. xi. 28.
Acts xx. 21.
Rom. xvi. 25, 26.
Tit. ii. 11.
Acts v. 31.
xi. 18.
Rom. viii. 28, 30.
xi. 5, 7.
Eph. i. 11, &c.
Rom. v. 1.
Eph. ii. 8.
Rom. iv. 16.

XXII Article.

Of evangelical Repentance.

Unfeigned repentance, is an inward and true ſorrow of heart for ſin, with ſincere confeſſion of the ſame to God, eſpecially that we have offended ſo gracious a God, and ſo loving a father, together with a ſettled purpoſe of heart, and a careful endeavour to leave all our ſins, and to live a more holy and ſanctified life, according

Tit. ii. 3, 4, 5.
Acts ii. 37, 38.
2 Cor. vii. 10, 11.
Acts xvii. 30.
Pſ. li. 4.
Luke xv. 17, &c.
Ezek. xviii. 30.

cording to all God's commands. Or it is a turning, or change of the whole man to God, with endeavour thro' his grace, to mortify the indwelling luſt, or corruptions, and obtain a great reformation both in the outward and inward man, according to the will of God, and this repentance, for the nature of it, muſt be continued throughout the whole courſe of our lives, and is wrought in us by the ſpirit of God; by the miniſtry of the law and goſpel, in order to our obedience to *Chriſt*, or being baptized in his name, but this repentance unto life, is not wrought without faith in the ſoul; for by faith we receive that grace, that perfects, or carrieth on the work of repentance in the ſoul, from firſt to laſt.

Eph. ii. 10. Rom. viii. 13. Eph. iv. 20, &c.
John viii. 31, &c. Rom. viii. 13. 1 Theſſ. i. 5, 6. Acts iii. 19, 26. ii. 38. Heb. xi. 6. Gal. iii. 26, &c.

XXIII ARTICLE.

Of juſtifying, and ſaving Faith.

Faith is an act of the underſtanding, giving a firm aſſent to the things contained in the holy ſcriptures. But juſtifying faith is a grace, or habit, wrought in the ſoul, by the holy ghoſt, through preaching the word of God, whereby we are enabled to believe, not only that the Meſſias is offered to us, but alſo to take and receive him, as a Lord and Saviour, and wholly and only to reſt upon *Chriſt*, for grace and eternal ſalvation.

Rom. x. 14, 17. Matt. xiii. 20, 21. Acts xxiv. 14. Pſ. xix. 7, &c. cxix. 72. 2 Pet. i. 4. 1 John v. 4, 5. 2 Cor. iv. 13. Eph. ii. 8. Acts xxvi. 18. xv. 11. 2 Pet. i. 5. Phil. iii. 8, 9. Acts viii. 37.

XXIV

XXIV Article.

Of Justification by Christ.

Acts xiii. 38, 39. Rom. viii. 34, 35. iii. 23, &c. iv. 22, &c. 1 Cor. i. 30, 31. 2 Thess. i. 3, 4. Acts xv. 9. Gal. v. 6. Rom. viii. 1. iv. 6, 7, 8. Gal. iii. 13, 14 John v. 24. Rom. iii. 22, 30. v. 19. 2 Cor. i. 30. Eph. i. 7. Rom. v. 9. x. 4. Gal. iii. 13. Heb. ii. 9, &c. 2 Cor. v. 21. Isaiah liii. 10, &c.

Justification is a declarative, or judicial sentence of God the father, whereby he of his infinite love, and most free grace, for the alone and mediatorial righteousness of his own son, performed in our nature and stead, which righteousness of God man, the father imputing to us, and by effectual faith, received and embraced by us, doth free us by judicial sentence from sin and death, and accept us righteous in *Christ* our surety, unto eternal life; the active and passive obedience of *Christ* being the accomplishment of all that righteousness and sufferings the law, or justice of God required, and this being perfectly performed by our mediator, in the very nature of us men, and accepted by the father in our stead, according to that eternal covenant-transaction, between the father and the son. And hereby we have deliverance from the guilt and punishment of all our sins, and are accounted righteous before God, at the throne of grace, by the alone righteousness of *Christ* the mediator, imputed, or reckoned unto us through faith, for we believe there are six necessary causes of man's justification, or salvation; *viz. First*, The efficient cause of our justification, is God's free

Rom. iii, 24. grace. *Secondly*, The meritorious cause is

is the blood of *Christ*. *Thirdly*, The material cause is *Christ*'s active obedience. *Fourthly*, The imputation of *Christ*, his obedience for us, is the formal cause. *Fifthly*, The instrumental cause is faith. *Sixthly*, God's glory, and man's salvation, is the final cause. Now we principally apply the *first* and *last* to God the father; the *second* and *third* to *Christ* the mediator; the *fourth* and *fifth* to the blessed comforter, the holy ghost; hence it is we are baptized in the name of the father, of the son, and holy ghost, and so we worship a trinity in unity, and unity in trinity.

Rom. v. 9. v. 19. iv. 6. v. 1. Eph. i. 11, 12. Matt. xxviii. 19. 2 Cor. xiii. 14. 1 John v. 7.

XXV. ARTICLE.

Of Reconciliation, and Sonship by Christ.

Two privileges flow out of our justification by faith in *Christ*, *viz.* our reconciliation, and adoption, or sonship. Reconciliation is a gracious privilege, whereby we that were enemies are made friends; or, we that were enemies, rebels, and aliens, are received into favour, or brought near to God through faith in *Christ Jesus*. And adoption is that power and privilege to be the sons of God, through faith in *Christ* our surety, who being the eternal son of God, became by incarnation our brother, that by him God might bring many sons unto glory, according to his eternal decree of preserving the human nature of *Christ*, that it never fell in *Adam*.

Rom. v. 8, &c. Eph. ii. 12, &c. i. 5. Gal. iv. 4, 5, 6. Rom. viii. 16, 17. Heb. ii 10, &c. iv. 15.

Matt. i. 18. Heb. vii. 26. Rom. viii. 16, 17.

Adam. And ſo we are, by faith according to God's free grace, and *Chriſt*'s purchaſe, or redemption, and the holy ſpirit's application of it to us, made heirs and joint heirs with *Chriſt*, our elder brother, of the ſame kingdom, and ſtupendous and unutterable glory, for ever and ever.

XXVI ARTICLE.

Of Sanctification, and good Works.

Ezek. xxxvi. 26. Eph. iv. 24. 2 Cor. v. 17. 1 John iii. 9. Tit. iii. 5. 1 Cor. iv. 15. 2 Cor. iii. 18. 1 Tim. ii. 20. Pſ. cx. 3. 2 Cor. x. 4, 5. v. 17. John xvii. 17. xvi. 14, 15. Heb. xii. 14. Rom. vii. 20. Gal. v. 16, 17. 1 John iii. 8. ii. 20.

Thoſe that are united unto *Chriſt* by effectual faith, are regenerated, and have a new heart and ſpirit created in them, through the virtue of *Chriſt* his death, reſurrection, and interceſſion, and by the efficacy of the holy ſpirit, received by faith, and are ſanctified by the word and ſpirit of truth, dwelling in them, by deſtroying and pulling down the ſtrong holds, or dominion of ſin and luſt, and more and more quickned and ſtrengthened in all ſaving graces, in the practice of holineſs, without which no man ſhall ſee the lord. And this ſanctification is throughout the whole man, tho' imperfect in this life, there abiding ſtill in the beſt ſaints, ſome remnants of corruption, which occaſions a continual war in the ſoul, the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh; yet through the continual ſupply of ſtrength from *Chriſt*, which flows from him to believers by means of the covenant of grace or

or hypoſtatical union with our nature, the regenerate part doth overcome, preſſing after a heavenly life, in evangelical obedience to all the commands that *Chriſt*, their king, and law-giver, hath commanded them in his word, or holy ſcriptures, which are the only rule, and ſquare of our ſanctification and obedience in all good works, and piety. And ſith our only aſſiſtance to good works, ſuch as God hath commanded, is of God, who worketh in us both to will and to do, we have no cauſe to boaſt, nor ground to conclude, we merit any thing thereby, we receiving all of free and undeſerved grace, and when we have done the moſt, yet we are unprofitable ſervants, and do abundantly fall ſhort; and the beſt duties that we can now perform, will not abide the judgment of God. Neither do any good works whatſoever, that are done by unregenerate men, or without faith in, and love to *Chriſt*, pleaſe God, or are accepted of him. Yet good works are of great advantage, being done in faith, and love, and wrought by the holy ſpirit, and are to be done by us, to ſhew our thankfulneſs to God, for the grace of the new covenant by *Chriſt*, and to fit us more and more for glory. And in this ſenſe the ten commandments, as handed forth by *Chriſt* the mediator, are a rule of life to a believer, and ſhew us our duty to God and man, as alſo our need of the grace of God, and merit of *Chriſt*.

Rom. vi. 14.
Eph. iv. 15.
2 Cor. iii. 18.
vii. 1.
Pſ. cxii. 1.
cxix. 48.
John xv. 4, 6.
Iſaiah xliii. 13
xxvi. 12
Phil. ii. 13.
2 Cor. iii. 5.
Job ix. 2, 3, 20.
xxv. 4.
Gal. ii. 16.
James ii. 9, 10.
iii. 2.
Heb. xi. 6.
Iſa. lxiv. 6.
Prov. viii. 17.
1 Cor. xvi. 22.
James i. 18, &c.
Gal. v. 22, 23.
John iv. 14.
v. 25.
Gal. v. 6.
1 Cor. vi. 9, &c.
Heb. xii. 28, 29.
1 Cor. xiii. 2, 3.
Pſ. l. 14.

XXVII ARTICLE.

Of Baptism, and the Lord's-Supper.

These two sacraments, *viz.* Baptism, and the Lord's-supper, are ordinances of positive, sovereign, and holy institution, appointed by the Lord *Jesus Christ*, the only lawgiver, to be continued in his church, to the end of the world; and to be administred by those only who are rightly qualified, and thereunto called, according to the command of *Christ*.

Matt. xxviii. 19, 20.
1 Cor. xi. 26.
iv. 1.

XXVIII ARTICLE.

Of the right subject, and administration of holy Baptism.

Baptism is an ordinance of the new testament, ordained by *Jesus Christ*, to be unto the party baptized, or dipped, a sign of our entrance into the covenant of grace, and ingrafting into *Christ*, and into the body of *Christ*, which is his church; and of remission of sin in the blood of *Christ*, and of our fellowship with *Christ*, in his death and resurrection, and of our living, or rising to newness of life. And orderly none ought to be admitted into the visible church of *Christ*, without being first baptized, and those which do really profess repentance towards God, and faith in, and obedience to our Lord *Jesus Christ*,

Rom. vi. 3, 4. 5.
1 Cor. xii. 13.
Gal. iii. 27.
Mark xvi. 16.
Matt. iii. 11.
Acts ii. 38.
Rom. vi. 1, &c.
Matt. xxviii. 19.
Acts viii. 37.
Matt. iii. 6.
Heb. vi. 1, 2.

Christ, are the only *proper subjects* of this ordinance, according to our Lord's holy institution, and primitive practice; and ought by the minister, or administrator, to be done in a solemn manner, in the name of the father, son, and holy ghost, by *immersion* or dipping of the person in the element of water; this being necessary to the due administration of this holy sacrament, as holy scripture sheweth, and the first and best antiquity witnesseth for some *centuries of years*. But the popish doctrine which they teach and believe, that those infants that die without baptism, or have it not *actually*, or in desire, are not, nor cannot be saved, we do not believe. Nor yet their practice of admitting persons only upon an implicit faith of the church, nor their superstitious and popish ceremonies of salt, and spittle, and breathing on the face of the party baptized, together with their chrisoms and hallowed lights †. Neither do we believe, that infants dying in infancy, without baptism, go to *purgatory*, or *limbus infantum*, as they erroneously teach. Nor do we believe, that the *Pope of Rome*, or any other persons whomsoever, have power to alter, or change, this ordinance of *Christ*, as they have done by this superstitious, and such like idolatrous inventions and practices of the *Romish* church. All which superstitions of theirs,

Acts ii. 37, 38 viii. 35, 36, &c.

Matt. xxviii. 19.

John i. 2, 8, 31. iii. 22, 23.

Mark i. 9, 10.

* See Mr. *H. Danvers his Treatise of Baptism.*

† *See the Popish Catechism*, p. 184, &c.

are

are contrary to *Chriſt*'s inſtitution, or the apoſtles practice of holy baptiſm.

XXIX Article.

Of the invisible catholick Church of Chriſt.

Heb. xii. 22, 23. Rev. xiv. 1, &c. Col. i. 18. Eph. i. 10, 22. v. 23, 26, 27. John x. 16. Gal. iii. 28. Pſ. lxxii. 17. cii. 28. Rev. xiii. 8.

There is one holy catholick church, conſiſting of, or made up of the whole number of the elect, that have been, are, or ſhall be gathered, in one body under *Chriſt*, the only head thereof; which church is gathered by ſpecial grace, and the powerful and internal work of the ſpirit; and are effectually united unto *Chriſt* their head, and can never fall away.

XXX Article.

Of the catholick Church as visible.

Nevertheleſs, we believe the viſible church of *Chriſt* on earth, is made up of ſeveral diſtinct congregations, which make up that one catholick church, or myſtical body of *Chriſt*. And the marks by which ſhe is known to be the true ſpouſe of *Chriſt*, are theſe, *viz.* Where the word of God is rightly preached, and the ſacraments truly adminiſtred, according to *Chriſt*'s inſtitution, and the practice of the primitive church; having diſcipline and government duly executed, by miniſters or paſtors of God's appointing, and the church's election, that is a true conſtituted

Gal. iii. 26, &c. Acts ii. 41, &c. Eph. ii. 19, &c. 1 Cor. xi. 23, &c.

ſtituted church; to which church, and not elſewhere, all perſons that ſeek for eternal life, ſhould gladly join themſelves. And altho' there may be many errors in ſuch a viſible church, or congregations, they being not infallible, yet thoſe errors being not fundamental, and the church in the *major*, or governing part, being not guilty, ſhe is not thereby unchurched; nevertheleſs ſhe ought to detect thoſe errors, and to reform, according to God's holy word, and from ſuch viſible church, or congregations, no man ought, by any pretence whatever, ſchiſmatically to ſeparate.

Gal. iii. 1. Eph. iii. 21. Acts xviii. 8. 1 Cor. xii. 13 1 John ii. 19. Rev. ii. 2, 14, &c. Tit. iii. 10, 11. Jude xvii. 18, 19. Jam. iii. 13, &c. 1 Tim. iv. 1. 2 Tim. i. 13, &c. Acts xx. 29, &c. 1 Cor. xii. 25.

XXXI ARTICLE.

Of Officers in the Church of Chriſt.

The viſible church of *Chriſt*, being compleatly gathered and organized, according to the mind of *Chriſt*, conſiſts of officers and members; and the officers, appointed by *Chriſt*, to be choſen by his church, for the peculiar adminiſtration of ordinances, and execution of the power and duty *Chriſt* hath enjoined them to the end of the world, are theſe three, *viz.* * Biſhops, or *Meſſengers*; and Elders, or *Paſtors*; and Deacons, or *Overſeers* of the poor; and the way appointed by *Chriſt*, for the calling of any perſon fitted and

* *See the* ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. p. 149, *to* p. 166.

Acts i. 20, &c. xiii. 2, 3. xiv. 23. xx. 17, 18. vi. 3, 4, 5, 6. i. 23, 24, &c. xiv. 23. χειροτονησαντες δ αυτοις πρεσβυτερος κατ' εκκλησιαν προσευξαμενοι, &c. *Quumq; ipsis per suffragia*, &c. 1 Tim. i. 3. Tit. i. 5. Rev. ii. 1, 2, &c. Matt. xxviii. 19. Mark xvi. 16. Acts i. 22. 2 Tim. iv. 2. Acts xiv. 23. Rom. x. 15. Acts xiii. 2, 3, 4. 1 Cor. xvi. 16. 1 Tim. i. 3. Acts xx. 28. 1 Cor. xi. 34. Tit. i. 5. Heb. xiii. 17. 1 Cor. xiv. 33. Acts. vi. 1, 2, &c. 1 Tim. iii. 8, &c. 1 Cor. iii. 9.

gifted by the holy ghost, unto the office of bishop, or messenger, in the churches, is, *viz.* That he be chosen thereunto by the common suffrage of the church, and solemnly set apart by fasting and prayer, with imposition of hands, by the bishops of the same function, ordinarily, and those bishops so ordained, have the government of those churches, that had suffrage in their election, and no other ordinarily; as also to preach the word, or gospel, to the world, or unbelievers. And the particular pastor, or elder, in like manner is to be chosen by the common suffrage of the particular congregation, and ordained by the bishop or messenger God hath placed in the church he hath charge of; and the elder, so ordained, is to watch over that particular church; and he may not ministerially act in any other church before he be sent, neither ought his power, or office, any way to infringe the liberty, or due power, or office of his bishop *, God being a God of order, having ordained things most harmoniously, tending every way to unity. The deacons are in like manner to be chosen by election and ordination, and are in their particular congregations, to receive the charity and free benevolence of the people; and the bishops and elders so chosen, and ordained, to the work of God, ought to be enabled and capacitated thereunto, by a sufficient and

* *Or overseer, or shepherd.*

honourable

honourable maintenance of the people that chose them, answerable to the dignity of their places, and charge committed to them, without which they cannot discharge their duty, as they ought to do, in studying to divide the word of God right, as St. *Paul* adviseth *Timothy*, and also to give themselves wholly to it; and this maintenance is to be given out of the labours, profits, and estates of the people, by equality, and proportionable to their ability, in liberality, God having reserved a portion for all his labourers, out of all the members worldly goods and possessions.

1 Tim. iii. 5. iv. 6, 16. 2 Tim. iv. 5. Tit. i. 7. 1 Cor. ix. 1, &c. Phil. iv. 15, &c. 1 Tim. v. 17, 18. Gal. vi. 6, 10. Deut. xxv. 4. 2 Cor. xi. 7, 8. 1 Tim. iii. 5, &c. xi. 13, &c. 2 Tim. i, 2, &c. iii. 14, &c. iv. 1, 2, 5.

Col. iv. 11, 17. 2 Cor. viii. 12, &c. 2 Cor. ix, 5, 6, &c.

XXXII Articles.

Of Prayer, with laying on of Hands.

Prayer, with imposition of hands by the bishop, or elder, on baptized believers, as such, for the reception of the holy promised spirit of *Christ*, we believe is a principle of *Christ*'s doctrine, and ought to be practised and submitted to by every baptized believer in order to receive the promised spirit of the father and son.

Acts viii. 12, &c. xix. 6, 7. 2 Tim. i. 6, 7. Heb. vi. 2. John xiii. 16, &c. xvi. 7. Eph. i. 13, 14. 2 Tim. i. 6. Acts ii. 38, 39.

XXXIII ARTICLE.

Of the End, and right Adminiſtration of the Lord's-ſupper.

Luk. xxii. 17, &c. Matt. xxvi. 26, &c. 1 Cor. xi. 23, &c. Matt. xxviii. 20. Gal. iii. 1. The ſupper of the Lord *Jeſus*, was inſtituted by him the ſame night wherein he was betrayed; to be obſerved in his church, to the end of the world, for the perpetual remembrance, and ſhewing forth the ſacrifice of himſelf in his death; and for the confirmation of the faithful believers in all the benefits of his death and reſurrection, and ſpiritual nouriſhment and growth in him; ſealing unto them their continuance in the covenant of grace, and to be a band and pledge of communion with him, and an obligation of obedience to *Chriſt*, both paſſively and actively, as alſo of our communion and union each 1 Cor. x. 16, 17. Gal. iii. 1. with other, in the participation of this holy ſacrament. And the outward elements of bread and wine, after they are ſet apart by the hand of the miniſter, from common uſe, and bleſſed, or conſecrated, by the word of God and prayer, the bread being broken, and wine poured forth, ſignify to the faithful, the body and blood of *Chriſt*, or holdeth forth *Chriſt*, and him crucified; and the miniſter diſtributing the bread and wine to the communicants, who are to take, or receive, both the bread and wine at the 1 Cor. xi. 27, &c. hands of the miniſter, applying it by faith, with thankſgiving to God the father,

father, for ſo great a benefit, and no unbaptized, unbelieving, or open profane, or wicked heretical perſons, ought to be admitted to this ordinance to profane it. Matt. xxvi. 30. 1 Cor. v. 7, 8, 13. Acts ii. 41, &c.

Neither is that popiſh doctrine of tranſubſtantiation to be admitted of, nor adoration of the unbloody ſacrifice of the maſs, as they call it, together with their denying of the cup to the laity, and many more idolatrous and ſuperſtitious practices, decreed in the popiſh councils of *Lateran* and *Trent*. In oppoſition to which, and ſuch like idolatry of *Rome*, many of our worthy and famous antients, and renowned proteſtants, loſt their lives by fire and faggot in *England*, whoſe ſpirits we hope are now in heaven, as worthy martyrs and witneſſes of *Chriſt*, in bearing a faithful teſtimony to this holy ordinance of their Lord and maſter. Neither may we admit of conſubſtantiation, it being not conſonant to God's word. Nor are little infants, that cannot examine themſelves, nor give account of their faith, nor underſtand what is ſignified by the outward ſigns of bread and wine, to be admitted to this ſacrament. Though St. *Auſtin* taught ſo from *John* vi. 63. and many of the *Greek* churches ſo believe and practiſe to this day. And this holy ordinance ought to be often celebrated among the faithful, with examination of themſelves, *viz.* of their faith, and love, and knowledge of theſe holy and divine myſteries, leſt they eat and drink their

See the popiſh catechiſm, p. 286, &c.

Ib. p. 197, &c.

See Mr. Fox's Book of Martyrs.

1 Cor. xi. 18, &c. own damnation, for prophaning of God's holy ordinance, as many, we fear, have done, and yet do at this day; whose hard and blind hearts the Lord in mercy open, if it be his bleſſed will.

XXXIV ARTICLE.

Of the Diſcipline and Government of the Church of Chriſt.

We believe that the great king, and lawgiver, *Chriſt*, the univerſal and only head of his church, hath given to his viſible church, a ſubordinate power, or authority, for the well-being, ordering, and governing of it, for his own glory, and the church's profit, and good, the executive part of which derivative power of diſcipline and government, is committed to his miniſters, proportionable to their dignities and places in the church, in a moſt harmonious way, for the beauty, order, government, and eſtabliſhment of the ſame, and conſiſteth in the exerciſe and execution of the cenſors, or rod of correction, he hath appointed therein, for the purgation, or pruning of the ſame, in order to prevent ſcandals and offences, both publick and private. And in caſe of perſonal and private treſpaſſes between party and party, that the member ſo offended, tell his offence to his brother, between them alone; and if he ſhall not hear him, to take one or two more; if he will not hear

Iſaiah ix. 6. Matt. xxviii. 18. xviii. 17, 11 Rev. ii. 3. 1 Cor. v. 4. Heb. xiii. 7, 17.

2 Theſſ. iii. 6. 1 Theſſ. v. 12, &c. 2 Cor. ii. 5, 6, 7.

Lev. xix. 17, 18.

hear him then, to tell it unto the church: And the miniſters of *Chriſt* ought to rebuke them ſharply, that ſin before them in the church; and in caſe there be any wicked, publick, and ſcandalous ſinners, or obſtinate hereticks, that then the church ought ſpeedily to convene ſuch her members, and labour to convict them of their ſin and hereſy, ſchiſm, and prophaneneſs, whatſoever it be; and after ſuch regular ſuſpenſion, and due admonition, if ſuch ſinners repent not; that then for the honour of God, and preſerving the credit of religion, and in order to ſave the ſinner's ſoul, and good of the church, in obedience to God's law, to proceed and excommunicate the ſinner, by a judicial ſentence in the name of *Chriſt* and his church, tendring an admonition of repentance to him, with gravity, love, and authority, and all this without hypocriſy, or partiality, praying for the ſinner, that his ſoul may be ſaved in the day of the Lord; and under this ſecond degree, of withdrawing, or excommunication, to account him as a heathen, or publican, that he may be aſhamed. But upon the third and higheſt act of excommunication, it being a moſt dreadful thunderclap of God's judgment, it is moſt difficult for any church now to proceed in, it being difficult to know when any man hath ſinned the unpardonable ſin, and ſo to incur a total cutting off from the church.

Matt. xviii. 15, &c. 1 Tim. v 20. 2 Tim. ii. 14. Tit. i. 12, 13, 14.

Lev. xiii. 1, &c. Numb. xii. 14, 15. 2 Theſſ. iii. 6.

1 Cor. v, 4, &c. Tit. iii. 10. Rev. ii. 14, 20, &c.

Matt. xviii. 17.

1 Cor. xvi. 22.

XXXV Article.

Of Communion of Saints, and giving to the Poor.

Eph. iv. 5. Col. iii. 15. Acts ii. 46. Eph. iv. 3, 4, &c. 1 Cor. xii. 12, 13. & Acts iv. 32. 1 Cor. xii. 26. xii. 4, 5, &c.

All chriſtians that have been baptized into one faith, and united in one true viſible way of worſhipping the true God, by *Chriſt, Jeſus* our Lord, ſhould keep the unity of the ſpirit, in the bond of peace, ſeeing there is but one myſtical body of *Chriſt*, and ſhould have fellowſhip and communion in each other's ſufferings, or afflictions, for if one member ſuffer, all are pained with it. Hence it is alſo they partake of each other's gifts in great variety, which make the harmony of dependency on each other, ſeeing a need of every member, for the publick uſe, and common profit of the whole, both in the private as well as more publick, and ſolemn worſhip of God's houſe; as alſo an intereſt in each other's goods and poſſeſſions, ſo far as comports with neceſſity and charity, according to the charter privileges, or law of their king; and tho' no equality, or property, be pleaded for; yet the works of charity and mercy, muſt be minded as a duty to lend to the Lord, and pity and relieve the Lord's poor, weekly laying out for them, as God hath proſpered us, according to our ability in freedom, liberality, and charity, according to our brethrens neceſſity, whether ſick, or in priſon, to viſit

2 Cor. viii. 9, 11, &c. Pſ. xxxvii. 26. Prov. xi. 25. xix. 17. xxii. 22. Deut. xv. 10. Eph. iv. 28. 1 Cor. xvi. 1, 2 iii. 14, 15. Deut. xv. 7, &c. Matt. xxv. 35, &c.

viſit and relieve them, and not only within the church, but to all as we have opportunity, and ability to be doing good.

XXXVI ARTICLE.

Of Perſeverance.

Thoſe that are effectually called, according to God's eternal purpoſe, being juſtified by faith do receive ſuch a meaſure of the holy unction, from the holy ſpirit, by which they ſhall certainly perſevere unto eternal life.

Jer. xxxi. 33, 34. Rom. viii. 30. Rom. viii. 28. Gal. iii. 14. John i. 12, 13. John xvii. 12, 21. x. 28, 29. Rom. i. 17.

XXXVII ARTICLE.

Of the ſacred Scripture.

The authority of the holy ſcripture dependeth not upon the authority of any man, but only upon the authority of God, who hath delivered and revealed his mind therein unto us, and containeth all things neceſſary for ſalvation; ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an article of the chriſtian faith, or be thought requiſite to ſalvation. Neither ought we, ſince we have the ſcriptures delivered to us now, to depend upon, hearken to, or regard the pretended immediate inſpirations, dreams, or prophetical predictions, by or from any perſon whatſoever, leſt we be

2 Pet. i. 19, &c. 2 Tim. iii. 15, &c. John xx. 30, 31. xxi. 25. Matt. xxii. 29. John v. 39, 46, 47. x. 35. xvii. 12. Prov. xxx. 5, 6. Joſhua i. 7. Rev. xxii. 18. Deut. xii. 32. Iſaiah viii. 20. 2 Pet. i. 19. 2 John vii. 8, 9, 10.

Matt. xxiv. 23, &c. 2 Theſſ. ii. 7, &c. 1 Cor. i. 20, &c. ii. 6, 7, &c. Rom. xv. 4, 5. xvi. 25, 26. i. 16, &c. Gal. v. 22 Rom. xi. 31, 32. x. 13, &c. 1 Cor. xiv. 4, 9, &c. Col. iii. 16. 2 Pet. i. 20, 21. Acts xv. 15, 16. Matt. xxii. 29, 30. Acts xvii. 10, &c. xviii. 28.

be deluded by them. Nor yet do we believe, that the works of creation, nor the law written in the heart, *viz.* natural religion, as ſome call it, or the light within man, as ſuch, is ſufficient to inform man of *Chriſt* the mediator, or of the way to ſalvation, or eternal life by him; but the holy ſcriptures are neceſſary to inſtruct all men into the way of ſalvation, and eternal life. And we do believe, that all people ought to have them in their mother tongue, and diligently, and conſtantly to read them in their particular places and families, for their edification, and comfort; and endeavour to frame their lives, according to the direction of God's word, both in faith and practice, the holy ſcriptures being of no private interpretation, but ought to be interpreted according to the analogy of faith, and is the beſt interpreter of itſelf, and is ſole judge in controverſy. And no decrees of popes, or councils, or writings of any perſon whatſoever, are of equal authority with the ſacred ſcriptures. And by the holy ſcriptures we underſtand, the canonical books of the old and new teſtament, as they are now tranſlated into our *Engliſh* mother-tongue, of which there hath never been any doubt of their verity, and authority, in the proteſtant churches of *Chriſt* to this day.

Then follows the names of the books of the Old and New Teſtament, as acknowledg'd in all proteſtant confeſſions, after which follow theſe words:

All

All which are given by the inſpiration of God, to be the Rule of faith and life.

XXXVIII Article.

Of the three Creeds.

The three creeds, *viz.* the *Nicene* creed, *Athanaſius's* creed, and the *Apoſtles* creed, as they are commonly called, ought throughly to be received, and believed. For we believe, they may be proved, by moſt undoubted authority of holy ſcripture, and are neceſſary to be underſtood of all chriſtians; and to be inſtructed in the knowledge of them, by the miniſters of *Chriſt*, according to the analogy of faith, recorded in ſacred ſcriptures, upon which theſe creeds are grounded, and catechiſtically opened, and expounded in all chriſtian families, for the edification of young and old, which might be a means to prevent hereſy in doctrine, and practice, theſe creeds containing all things in a brief manner, that are neceſſary to be known, fundamentally, in order to our ſalvation; to which end they may be conſidered, and better underſtood of all men, we have here printed them under their ſeveral titles as followeth, *viz.*

The Apoſtles Creed.

I believe in God the father almighty, &c.

The

The Nicene Creed.

We believe in one God, the father almighty, *&c.*

Athanaſius his Creed.

Whoſoever will be ſaved, before all things, *&c.*

I have omitted inſerting the creeds at length, they being to be found in every common prayer-book, and only obſerve, that upon the article in the Apoſtles creed, *he deſcended into hell*, they thus comment, *Not that he*, to wit, *Chriſt, went into the place of the damned, but that he went abſolutely into the ſtate of the dead.* See Dr. *Uſher* in his body of Divinity, *p.* 174, and Mr. *Perkins* on the creed.

XXXIX ARTICLE.

Of general Councils, or Aſſemblies.

Acts xv. 1, *&c.* General councils, or aſſemblies, conſiſting of Biſhops, Elders, and Brethren, of the ſeveral churches of *Chriſt*, and being legally convened, and met together out of all the churches, and the churches appearing there by their repreſentatives, make but one church, and have lawful right, and ſuffrage in this general meeting, or aſſembly, to act in the name of *Chriſt*; it being of divine authority, and is the beſt means under heaven to preſerve unity, to prevent hereſy, and ſuperintendency among, or in any congregation whatſoever within its own limits, or juriſdiction. And to ſuch a meeting, or aſſembly,

Acts xv. 11, *&c.*

Matt. xviii. 20.

Acts xv. 30, 31.

ſembly, appeals ought to be made, in caſe any injuſtice be done, or hereſy, and ſchiſm countenanced, in any particular congregation of *Chriſt*, and the deciſive voice in ſuch general aſſemblies is the major part, and ſuch general aſſemblies have lawful power to hear, and determine, as alſo to excommunicate. Matt. xviii. 18, 19. 1 Cor. v. 4, 5, 6.

XL ARTICLE.

Of religious Worſhip, and the Sabbath-day.

The light of nature ſheweth there is a God, who hath a ſovereignty over all, but the holy ſcripture hath fully revealed it; as alſo that all men ſhould worſhip him according to God's own inſtitution and appointment. And hath limited us, by his own revealed will, that he may not be worſhipped according to the imaginations and devices of men, or the ſuggeſtions of Satan, under any viſible repreſentations whatſoever, or any other way not preſcribed in the holy ſcriptures; and all religious worſhip is to be given to the father, ſon, and holy ghoſt, and to God alone, not to angels, ſaints, or any other creature, and ſince the fall, not without a mediator, nor in the mediation of any other but *Chriſt* alone; nor is this worſhipping of God now under the goſpel, tied to any place, or made more acceptableby one place than another. Yet the aſſembly of the church, ought not to be neglected Rom. i. 19, 20. ii. 15. 1 Chron. xvi. 29. Pſ. xcv. 6, 7, 8. xcvii. 7. xcix. 5. Deut. viii. 6. Pſ. ciii. 7. xiv. 6. Mark vii. 7. Pſ. xcix. 8, 9. cvi. 29, 39. John iv. 24. Rev. ix. 20. Exod. xxxiv. 14.

1 Cor. viii. 4. Matt. xxviii. 19. Deut. v. 26, &c. John xiv. 6. Gal. iii. 9. Heb. ix. 15. 1 Tim. ii. 5. Matt. xviii. 20. John iv. 21. Mal. i. 11. 1 Tim. ii. 8. Heb. x. 25. Acts ii. 42. Exod. xx. 8. 1 Cor. xvi. 1, 2. Acts xx. 7. Rev. i. 10. Isaiah lviii. 13 Neh. xiii, 15, &c. Heb. x. 25. Rev. i. 3. James i. 23, 25. Rom. x. 14. Pf. cxix. 15. Zech. vii. 2.

neglected by any. And in order to his being worshipped, and served, God hath instituted one day in seven, for his sabbath to be kept holy unto him, which from the resurrection of *Christ*, is the first day of the week, which is called the Lord's-day, and is to be observed and continued to the end of the world, as a christian sabbath, the last day of the week being abolished. And this christian sabbath is to be kept after a due and reverent manner, in preparing of our hearts, and ordering of affairs so beforehand, that we may rest that day from worldly and carnal employments, and frequent the solemn assemblies of the church, and in all publick and private duties of religion, as hearing, meditating, and conferring, and reading in, or of the holy scriptures, together with prayer, publick and private, and in the duties of necessity, charity, and mercy, and not in any vain or worldly discourse, or idle recreations whatsoever.

Luke xxi. 36. Acts xvi. 13, 16. Isa. lvi. 2, 6.

XLI ARTICLE.

Of publick and private Prayer.

Matt. vi. 7. Jude 20. Heb. xii. 28. Isaiah lv. 6. Jer. xxix. 12. x. 6, 25. Pf. xxxii. 6.

Prayer is an holy, religious, and sacred ordinance of God, and the duty of all men to perform, by the law of God; and to God alone, and no other, whether saint or angel, and in the name of *Christ* the mediator, and in his name alone, and

no

no other, whether ſaint or angel, or any other creature. And that for all men living, except they have ſinned the unpardonable ſin, both high and low; eſpecially for miniſters and magiſtrates. And not for dead ſaints, nor infernal ſpirits. And prayer is to be made in a tongue underſtood by the people: And we ought to pray for all things neceſſary according to the will of God in *Chriſt Jeſus*, in a ſolemn and reverent manner, every way ſuitable and agreeable to the platform, or manner of prayer, which *Chriſt* taught his diſciples, and us, in his holy goſpel, which is the only perfect rule of all prayers; and by the aſſiſtance of the holy ſpirit of God, without which we cannot pray aright. And this religious worſhip all men are bound, and required to ſerve God in, both publick and private, at leaſt two times a day, in all chriſtian families, by prayers, and ſupplications, interceſſions, and giving of thanks to God the father, in the name and mediation of *Chriſt Jeſus* our Lord.

Matt. xxvi. 41. Iſaiah xxx. 2. Hoſ. iv. 12. James i. 5. John xiv. 13, 14. xv. 16. xvi. 23. 1 Tim. ii. 1, 2, 3. James v. 16. 1 Theſſ. v. 17, 25. 2 Theſſ. iii. 1, 2. Matt. ix. 38. 1 Cor. xiv. 14, &c. Matt. vi. 6, &c. Rom. viii. 26, 27. 1 Theſſ. v. 18. Iſa. xvii. 65. Jer. xviii. 14, 15. Hoſ. v. 4. Pſ. lxix. 6. Dan. vi. 10. Pſ. v. 2, 3.

Pſ. lv. 15, 16, 17. Zach. viii. 21. Phil. i. 4, 6. 1 Tim. iv. 5. Iſaiah i. 15. Rev. v. 8.

XLII ARTICLE.

Of publick Humiliation, by Faſting and Prayer.

Publick humiliation, by faſting and prayer, is an ordinance of God, appointed for his church and people. And it being

Joel i. 14, 15. ii. 12, 13, &c. 2 Chron. xx. 3.

being an extraordinary duty, eſpecially as it hath reſpect to the church generally, or the nation as ſuch, and therefore we muſt have due regard to the grounds, ends, and manner, of its being perform-
Lev. xxiii. 27, &c. ed; confeſſing of, and reforming from
Ezra viii. 21. ix. 4. x. 1. ſin, both in publick as well as private faſts. Abſtaining from our pleaſures, as alſo our common food, in a ſenſible and
Neh. ix. 1, 2, 3. real afflicting of our ſouls before the
Iſaiah lviii. 3, 4, &c. Lord; or to ſeek to God by prayer and faſting for ſome ſpiritual, or temporal
Jonah iii. 4, 6, &c. good, that God hath promiſed us, or that we ſtand in need of having due regard to
Zech. vii. 5. God's word and glory, in this ſolemn or
Matt. vi. 16, &c. divine ordinance.
2 Sam. xii. 21, 22. Eſther iv. 16.

XLIII ARTICLE.

Of Family, or relative Duties therein.

Gen. xviii. 19. Parents, and maſters, are a ſort of ſub-
1 Sam. ii. 23, &c. ordinate governors, and rulers, in their
Prov. xxx. 11, &c. reſpective juriſdictions and families, in
1 Tim. v. 8. their reſpective relative places, according
Matt. vii. 9, 10. to their capacities, and opportunities;
Col. iv. 1. and are engaged from God's word, to
Eph. iv. 25, &c. take the charge of their families, and
v. 4. rule and govern them according to the word of God, both husbands, parents, maſters, and all others concerned in any ſuch relation; and by their godly and religious example, inſtruct their families; they being found carefully keeping of the ſabbath-day, in the holy and religious

ſervices

ſervices of hearing the word preached, with publick and private prayer. As alſo requiring and inſtructing their families and relations, to follow their godly and religious example, in the private and publick exerciſes of religion; and calling them to an account, how they ſpend the ſabbath, and other times, and mercies they enjoy; eſpecially the reading of the ſcriptures, and hearing the word preached, with publick prayer with them, and for them, in order to a bleſſing for them, and their families. The neglect of which duty, or power of godlineſs, and religion in families, is one main cauſe of that wicked atheiſm, and impiety in the world and families; and of the carnal lukewarmneſs, and ignorance in churches, together with contempt of government; becauſe many profeſſors make ſo little account, or conſcience of performing any duty at home in their own families.

Joſh. xxiv. 15. Eph. v. 19, &c. vi. 1, 2, &c. Prov. i. 1. Acts x. 30, 33. 1 Tim. iii. 4. 1 Kings ii. 1, 2, 3. Gen. xlxix. 28, 29. Job i. 5. 1 Chron. xxix. 19. Prov. xxii. 6, 15. 2 Kings ii. 24. Prov. xxix. 15, 21. 2 Tim. iii. 15.

XLIV ARTICLE.

Of Children dying in Infancy.

We do believe, that all little children, dying in their infancy, *viz.* before they are capable to chuſe either good or evil, whether born of believing parents, or unbelieving parents, ſhall be ſaved by the grace of God, and merit of *Chriſt* their redeemer, and work of the holy ghoſt, and ſo being made members of the inviſible church, ſhall enjoy life everlaſting;

Iſaiah vii. 16. viii. 4. 2 Sam. xii. 19, &c. Ezek. xviii. 4, &c. 1 Kings xiv. 13. Matt. xviii. 2, 3, 4. Jer. xxxi. 29, 30.

Deut. i. 39. Matt. xix. 13, 14. Mark x. 13, &c.

for our Lord *Jesus* saith, *of such belongs the kingdom of heaven. Ergo*, we conclude, that that opinion is false, which saith, that those little infants dying before baptism, are damned.

XLV. ARTICLE.

Of the civil Magistrate.

Rom. xiii. 1, &c. Prov. viii. 15. 1 Pet. ii. 14. Prov. xxi. 26. 2 Sam. xxiii. 3. Ps. lxxxii. 3, 4. lxxiv. 4, 7. Eccles. iii. 8. Prov. xx. 18. Luke iii. 14. Acts x. 22. 1 Chron. v. 22. Prov. xxiv. 6. Tit. iii. 1, 2 Pet. ii. 13, 17. Eccles. x. 20. Prov. xxi. 22. Rom. xiii. 5. 1 Tim. ii. 1, 2. Matt. xxii. 17, 21. xvii. 25, 27. 2 Sam. xxiii. 16, 17. xxiii. 15, 16.

The supreme lord and king of all the world, hath ordained civil magistrates to be under him, over the people for his own glory, and the publick good. And the office of a magistrate, may be accepted of, and executed by christians, when lawfully called thereunto; and God hath given the power of the sword, into the hands of all lawful magistrates, for the defence and encouragement of them that do well, and for the punishment of evil doers, and for the maintenance of justice, and peace, according to the wholesome laws of each kingdom, and commonwealth, and they may wage war upon just and necessary occasions. And subjection in the Lord ought to be yielde to the magistrates in all lawful things commanded by them, for conscience sake, with prayers for them, for a blessing upon them, paying all lawful and reasonable custom, and tribute to them, for the assisting of them, against foreign, domestical, and potent enemies.

XLVI.

XLVI. ARTICLE.

Of Liberty of Conscience.

The Lord *Jesus Christ*, who is king of kings, and lord of all by purchase, and is judge of quick and dead, is only Lord of Conscience; having a peculiar right so to be. He having died for that end, to take away the guilt, and to destroy the filth of sin, that keeps the consciences of all men in thraldom, and bondage, till they are set free by his special grace. And therefore he would not have the consciences of men in bondage to, or imposed upon, by any usurpation, tyranny, or command whatsoever, contrary to his revealed will in his word, which is the only rule he hath left, for the consciences of all men to be ruled, and regulated, and guided by, through the assistance of his spirit. And therefore the obedience to any command, or decree, that is not revealed in, or consonant to his word, in the holy oracles of scripture, is a betraying of the true liberty of conscience. And the requiring of an implicit faith, and an absolute blind obedience, do destroy liberty of conscience, and reason also, it being repugnant to both, and that no pretended good end whatsoever, by any man, can make that action, obedience, or practice, lawful and good, that is not grounded in, or upon the authority of

1 Tim. vi. 15. Acts x. 36. iv. 17, *&c.* James iv. 12. Rom. xiv. 4. Acts vi. 29. 1 Cor. vii. 23. Matt. xv. 9. xxiv. 9. Col. ii. 20, *&c.* 1 Cor. xi. 23. 1 Pet. v. 2, 3. Matt. xv. 14. Deut. xii. 32. Micah vi. 6, 7, 8. Acts xviii. 25, *&c.* Deut. iv. 1, 2. 1 Cor. x. 18. 1 Sam. xv. 22, *&c.* Rom. xiv. 10, 12. Gal. ii. 14. Phil. iii. 6. John iv. 22. 2 Sam. xiii. 6, *&c.*

holy ſcripture, or right reaſon agreeable thereunto.

XLVII ARTICLE.

Of Marriage.

Matt. xix. 5, 6. Gen. ii. 24. Mal. ii. 15. 1 Cor. vii. 38. Heb. xiii. 4. 1 Tim. iv. 3. Exod. xxii. 16, 17. Gen. xxxiv. 12. Lev. xviii. 6, &c. 2 Sam. xiii. 14. Gen. xxxviii. 16. Deut. xxii. 28. Eph. v. 3. 1 Cor. vii. 2. v. 1, 4, 13. Gen. vi. 2. 2 Cor. vii. 39. Numb. xxv. 1, 2. 2 Cor. vi. 14, &c.

Marriage is to be between one Man, and one Woman; neither is it lawful for any Man, to have more than one wife, nor for any woman to have more than one husband, at the ſame time. And it is lawful for all ſorts of people to marry, who are able of judgment to give their conſent. But marriage muſt not be within the degree of conſanguinity, or affinity, forbidden in the word, nor can any ſuch inceſtuous marriages ever be made lawful by any law of man, or conſent of parties, to live together as man and wife. And it is the duty of chriſtians to marry in the Lord, and therefore thoſe that profeſs the true religion, ought not to marry with infidels, or idolaters, nor prophane wicked perſons in their life, nor yet with any that maintain damnable hereſies.

XLVIII ARTICLE.

Of the Lawfulneſs of an Oath.

Exod. xx. 7. Deut. vi. 13. x. 20. Jer. iv. 2. Pſ. xv. 4.

A lawful oath, is a part of religious worſhip, wherein the perſon ſwearing in truth, righteouſneſs, and judgment, ſolemnly calleth God to witneſs what he ſwareth,

ſweareth, and to judge him according to the truth or falſeneſs thereof. And we are to ſwear by no other name, but by the name of God only, when we are called before a lawful magiſtrate, upon a lawful matter, warranted by God's holy word; and an oath is to be taken in the plain and common ſenſe of the words, without equivocation, or mental reſervation, in a ſolemn and reverent uſing of God's holy name; and ſuch an oath, we believe all chriſtians, when lawfully called thereunto by the magiſtrate, may take. But the foolish monaſtical vows of *papiſts*, and all idle and vain ſwearing, is an abominable, and wicked prophaning of the holy name of God.

Zech. v. 4. 2 Chron. vi. 22, 23. Iſa. lxv. 16. Jer. xii. 16. Matt. v. 34. Neh. xiii. 25. 2 Kings xi. 4, 17. Pſ. xxiv. 4. Heb. vi. 16. Jer. xxiii. 10. Lev. xix. 12. Eph. iv. 28. Amos viii. 14. James v. 12. 1 Sam. xiv. 29. 2 Kings vi. 31. Iſaiah xlviii. 1 Zeph. i. 5.

XXIX.

Of the State of man after Death, and of the Reſurrection of the Dead.

The bodies of men after death, return to duſt, and ſee corruption; but their ſouls, or ſpirits, which neither die nor ſleep, having an immortal ſubſiſtence, immediately return to God who gave them; the ſouls of the righteous being then made perfect in holineſs, are received into paradiſe where they are with *Chriſt*, and behold the face of God in light and glory, waiting for the full redemption of their bodies; and the ſouls of the wicked are caſt into hell, where they remain in torment and utter darkneſs, reſerved to

Gen. iii. 19. Acts xiii. 36. Eccleſ. xii. 7. Acts vii. 59. Luke xxiii. 43 2 Cor. v. 1, 6, 8. Phil. i. 23. Heb. xii. 23. Jude 6. 1 Pet. iii. 19. Luke xvi. 23, 24. 1 Cor. xv. 51, 52. 1 Theſſ. iv. 17.

Job xix. 26, 27. 1 Cor. xv. 42, &c. John v. 28, 29. Dan. xii. 2. 1 Cor. xv. 21, &c. Rev. xx. 5, 6. Acts xxiv. 15. Phil. iii. 21. Rev. xix. 1, &c. xiv. 37.

the judgment of the great day. And besides these two places, for souls separated from their bodies, the holy scripture mentions none. And at the last day, such of the saints as shall be found alive, shall not sleep, but be changed, and all the dead shall be raised up with the self same bodies and none other, although with different qualities, which shall be united to their souls for ever and ever, but the bodies of the unjust, shall by the power of *Christ*, as a severe and just judge, be raised to dishonour; and the bodies of the just and righteous, by his spirit, as he is head of the catholick church, unto honour, and be made conformable with his glorious body, and shall enjoy everlasting life; in singing perpetual praises, and hallelujahs to God for ever and ever. *Amen.*

L Article.

Of the last Judgment.

Acts xvii. 31. John v. 22, 27. Rom. ii. 16. 2 Tim. iv. 1. 1 Cor. vi. 3. Jude 6. Matt. xii. 36. 2 Cor. v. 10. Eccles. xii. 14. Rom. xiv. 10, 12. Matt. xxv. 32. Luke xxi. 28.

And lastly, we believe, God hath appointed a day, wherein he will judge the world in righteousness, by *Jesus Christ*, to whom all power, and judgment is given of the father; in which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon the earth, shall appear before the tribunal of *Christ*, to give an account of their thoughts, words, and deeds, and shall receive a just sentence, according to what

what they have done in their bodies, whether good, or evil, when God, according to his purpose, will manifest the glory of his mercy, in the salvation of his elect, and of his justice in the eternal damnation of the wicked and disobedient; for then shall the righteous go into everlasting life, and receive the fullness of joy and glory, but the wicked, who know not God, nor obey the gospel offered them in *Christ*, shall be cast into eternal torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. *Amen.*

1 Thess. iv. 17.
Ps. xvi. 11.
Luke xii. 32.
Matt. xxv. 46.
Ps. lviii. 10.
2 Tim. iv. 8.
Luke xvi. 28.
Rev. xiv. 11.
John viii. 24.
2 Thess. i. 8, &c.
Rev. xx. 10, 11, &c.
xxii. 11, 15.

NUMB. II.

A CONFESSION of FAITH,

CHAP. I.

Of the holy Scriptures.

I. THE holy ſcripture is the only ſufficient, certain, and infallible rule of all ſaving knowledge, faith, and obedience; although the light of nature, and the works of creation and providence, do ſo far manifeſt the goodneſs, wiſdom, and power of God, as to leave men unexcuſable; yet are they not ſufficient to give that knowledge of God and his will, which is neceſſary unto ſalvation. Therefore it pleaſed the Lord at ſundry times, and in diverſe manners, to reveal himſelf, and to declare that his will unto his church; and afterward for the better preſerving, and propagating of the truth, and for the more ſure eſtabliſhment, and comfort of the church againſt the corruption of the fleſh, and the malice of *Satan*, and of the world, to commit the ſame wholly unto writing; which maketh the holy ſcriptures to be moſt neceſſary, thoſe former ways of God's revealing his will unto his people being now ceaſed.

2 Tim. iii. 15, &c. Iſaiah viii. 20. Luke xxvi. 29, 31. Eph. ii. 20. Rom. i. 19, &c. iii. 2. Pſ. xix. 1, 2, 3. Heb. i. 1.

Prov. xxii. 19, &c. Rom. xv. 4. 2 Pet. i. 19, 20.

2. Under the name of holy ſcripture, or the word of God written, are now contained all the books of the old and new teſtament.

Then follows the names of the books, as acknowledged in all proteſtant confeſſions, after which follow theſe words:

All which are given by the inſpiration of God, to be the Rule of faith and life.

3. The books commonly called apocrypha, not being of divine inſpiration, are no part of the canon or rule of the ſcripture, and therefore are of no authority to the church of God, nor to be any otherwiſe approved or made uſe of, than other human writings. 2 Tim. iii. 16. Luke xxiv. 27, 44. Rom. iii. 2.

4. The authority of the holy ſcripture, for which it ought to believed, dependeth not upon the teſtimony of any man, or church, but wholly upon God, who is truth itſelf, the author thereof; therefore it is to be received, becauſe it is the word of God, 2 Pet. i. 19, &c. 2 Tim. iii. 16. 2 Theſſ. ii. 13. 2 John v. 9.

5. We may be moved and induced by the teſtimony of the church of God, to an high and reverend eſteem of the holy ſcriptures; and the heavenlineſs of the matter, the efficacy of the doctrine, and the majeſty of the ſtile, the conſent of all the parts, the ſcope of the whole, which is to give all glory to God, the full diſcovery it makes of the only way of man's ſalvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly

dantly evidence itself to be the word of
John xvi. 13, 14. God; yet notwithstanding, our full per-
1 Cor. ii. 10, &c. suasion, and assurance of infallible truth,
1 John ii. 20, 27. and divine authority thereof, is from the inward work of the holy Spirit, bearing witness by, and with the word in our hearts.

6. The whole council of God con-
2 Tim. iii. 15, &c. cerning all things necessary for his own
Gal. i. 8, 9. glory, man's salvation, faith, and life, is either expressly set down, or necessarily contained in the holy Scripture; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

John vi. 45. 1 Cor. ii. 9, &c. Nevertheless we acknowledge, the inward illumination of the Spirit of God, to be necessary for the saving understanding of such things as are revealed in the word, and that there are some circumstances concerning the worship of God, and government of the church, common
1 Cor. xi. 13, 14. xiv. 26. to human actions and societies, which are to be ordered by the light of nature, and christian prudence, according to the general rules of the word, which are always to be observed.

7. All things in Scripture are not
2 Pet. iii. 16. alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed and ob-
Ps. xix. 7. cxix. 130. served for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use

of

of ordinary means, may attain to a ſufficient underſtanding of them.

8. The old teſtament in *Hebrew*, which was the native language of the people of God of old, and the new teſtament in *Greece*, which at the time of the writing of it, was moſt generally known to the nations, being immediately inſpired by God, and by his ſingular care and providence kept pure in all ages, are therefore authentical; ſo as in all controverſies of religion, the church is finally to appeal to them. But becauſe theſe original tongues are not known to all the people of God, who have a right unto, and intereſt in the ſcriptures, and are commanded in the fear of God to read and ſearch them, therefore they are to be tranſlated into the vulgar language of every nation unto which they come, that the word of God dwelling plentifully in all, they may worſhip him in an acceptable manner, and through patience and comfort of the ſcriptures may have hope.

Rom. iii. 2.
Iſa. viii. 20.
Acts xv. 15.
John v. 39.
1 Cor. xiv. 6, &c.
Col. iii. 16.

9. The infallible rule of interpretation of ſcripture is the ſcripture itſelf, and therefore when there is a queſtion about the true and full ſenſe of any ſcripture which is not manifold but one, it muſt be ſearched by other places, that ſpeak more clearly.

2 Pet. i. 20, 21.
Acts xv. 15, 16.

10. The ſupream judge by which all controverſies of religion are to be determined, and all decrees of councils, opinions of antient writers, doctrines of men, and private ſpirits, are to be examined,

and

Matt. xxii. 29, 32. Eph. ii. 20. Acts xxviii. 23.

and in whose sentence we are to rest, can be no other but the holy scripture delivered by the spirit, into which scripture so delivered our faith is finally resolved.

CHAP. II.

Of God, and of the holy Trinity.

2 Cor. viii. 46. Deut. vi. 4. Jer. x. 10. Isa. xlviii. 12. Exod. iii. 14. John iv. 24. 1 Tim. i. 17. Deut. iv. 15, 16. Mal. iii. 6. 1 Kings viii. 27. Jer. xxiii. 23. Ps. xc. 2. Gen. xvii. 1. Isaiah vi. 3. Ps. cxv. 3. Isaiah xlvi. 10. Prov. xxvi. 4. Rom. xi. 36. Exod. xxxiv. 6, 7. Heb. xi. 6. Neh. ix. 32, 33. Ps. l. 5, 6. Exod. xxiv. 7. Neh. i. 2, 3.

1. The Lord our God is but one only living and true God; whose subsistence is in and of himself; infinite in being and perfection, whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto, who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin, the rewarder of them that diligently seek him; and withal most just, and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

John v. 26. Ps. cxlviii. 13. cxix. 68. Job xxii. 2, 3. Rom. xi. 34, &c.

2. God having all life, glory, goodness, blessedness, in and of himself, is alone in, and unto himself all-sufficient, not standing in need of any creature, which he hath made, nor deriving any glory from them,

them, but only manifesting his own glory in, by, unto, and upon them, he is the alone fountain of all being, of whom, through whom, and to whom are all things, and he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent, or uncertain; he is most holy in all his councils, in all his works, and in all his commands; to him is due from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the creator, and whatever he is further pleased to require of them.

Dan. iv. 25. Heb. iv. 13. Ezek. xi. 5. Acts xv. 18. Pſ. cxlv. 17. Rev. v. 12, &c.

3. In this divine and infinite being, there are three ſubſiſtances, the father, the word or ſon, and holy ſpirit, of one ſubſtance, power, and eternity, each having the whole divine eſſence, yet the eſſence undivided; the father is of none, neither begotten nor proceeding; the ſon is eternally begotten of the father; the holy ſpirit proceeding from the father and the ſon, all infinite, without beginning, therefore but one God; who is not to be divided in nature and being, but diſtinguiſhed by ſeveral peculiar, relative properties and perſonal relations; which doctrine of the trinity is the foundation of all our communion with God, and comfortable dependance on him.

John v. 7. Matt. xxviii. 19. 2 Cor. xiii. 14. Exod. iii. 14. John xiv. 11. 1 Cor. viii. 6. John i. 14. 18. xv. 26. Gal. iv. 6.

CHAP.

CHAP. III.

Of God's Decree.

Ps. xlvi. 10. Eph. i. 11. Heb. vi. 17. Rom. ix. 15, 18. James i. 15, 17. 1 John i. 5. Acts iv. 27, 28. John xix. 11. Numb. xxiii. 19. Eph. i. 3, 4, 5.

1. God hath decreed in himself, from all eternity, by the most wise and holy council of his own will, freely and unchangeable, all things whatsoever comes to pass, yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears his wisdom in disposing all things, and power, and faithfulness, in accomplishing his decree.

Acts xv. 18. Rom. ix. 11, &c.

2. Although God knoweth whatsoever may, or can come to pass upon all supposed conditions, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such conditions.

1 Tim. v. 21. Matt. xxv. 41. Eph. i. 5, 6. Rom. ix. 22, 23. Jude 4.

3. By the decree of God, for the manifestation of his glory, some men and angels, are predestinated, or fore-ordained to eternal life, through *Jesus Christ*, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice.

2 Tim. ii. 19. John xiii. 18.

4. These angels and men thus predestinated, and fore-ordained, are particularly, and unchangeably designed; and their number

number ſo certain, and definite, that it cannot be either increaſed or diminiſhed.

5. Thoſe of mankind, that are predeſtinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpoſe, and the ſecret counſel and good pleaſure of his will, hath choſen in *Chriſt* unto everlaſting glory, out of his meer free grace and love, without any other thing in the creature as a condition or cauſe moving him thereunto. Eph. i. 4, 9, 11. Rom. viii. 30. 2 Tim. i. 9. 1 Theſſ. v. 9. Rom. ix. 13, 16. Eph. ii. 6, 12.

6. As God hath appointed the elect unto glory, ſo he hath by the eternal and moſt free purpoſe of his will fore-ordained all the means thereunto, wherefore they who are elected, being fallen in *Adam*, are redeemed by *Chriſt*, are effectually called unto faith in *Chriſt* by his ſpirit working in due ſeaſon, are juſtified, adopted, ſanctified, and kept by his power through faith unto ſalvation; neither are any other redeemed by *Chriſt*, or effectually called, juſtified, adopted, ſanctified, and ſaved, but the elect only. 1 Pet. i. 2. 2 Theſſ. ii. 13. 1 Theſſ. v. 9, 10. Rom. viii. 30. 2 Theſſ. ii. 13. 1 Pet. i. 5. John xx. 26. xvii. 9. vi. 64.

7. The doctrine of this high myſtery of predeſtination is to be handled with ſpecial prudence, and care, that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be aſſured of their eternal election; ſo ſhall this doctrine afford matter of praiſe, reverence, and admiration of God, and of humility, diligence, and 1 Theſſ. iv. 3. 2 Pet. i. 10. Eph. i. 6. Rom. xi. 33. xi. 5, 6. Luke x. 20.

and abundant consolation, to all that sincerely obey the Gospel.

CHAP. IV.

Of Creation.

John i. 1, 5. Heb. i. 2. John xxvi. 13. Rom. i. 20. Col. i. 16. Gen. ii. 1, 2.

1. In the beginning it pleased God the father, son, and holy spirit, for the manifestation of the glory of his eternal power, wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

Gen. i. 27. ii. 7. Eccles. vii. 29. Gen. i. 26. Rom. ii. 14, 15. Gen. iii. 6.

2. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, rendering them fit unto that life to God, for which they were created, being made after the image of God, in knowledge, righteousness, and true holiness, having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

Gen. vi. 17. iii. 8, 9, 10. i. 26, 28.

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil; which whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

CHAP. V.

Of divine Providence.

1. God the good creator of all things, in his infinite power and wisdom, doth uphold, direct, dispose, and govern all creatures, and things, from the greatest even to the least, by his most wise and holy providence, to the end for the which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy. Heb. i. 3. John xxxviii, 11. Isaiah xlvi. 10, 11. Ps. xiii. 5, 6. Matt. x. 26, &c. Eph. i. 11.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass, immutably and infallibly, so that there is not any thing, befals any by chance, or without his providence, yet by the same providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently. Acts ii. 23. Prov. xvi. 33. Gen. viii. 22.

3. God in his ordinary providence, maketh use of means, yet is free to work without, above and against them at his pleasure. Acts xxvii. 31, 44. Isa. lv. 10, 11. Hos. i. 7. Rom. iv. 19, &c. Dan. iii. 27.

4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that his determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men, and that not by a bare permission, Rom. xi. 32, &c. 2 Sam. xxiv. 1. 1 Chron. xxi. 1.

2 Kings xix. 28. Pſ. lxxvi. 10. Gen. l. 20. Iſaiah x. 6, 7, 12. Pſ. l. 21. 1 John ii. 16.

which alſo he moſt wiſely and powerfully boundeth, and otherwiſe ordereth, and governeth, in a manifold diſpenſation to his moſt holy ends; yet ſo, as the ſinfulneſs of their acts proceedeth only from the creatures, and not from God, who being moſt holy and righteous, neither is, nor can be, the author of approver of ſin.

2 Chr. xxxii. 25, &c. 2 Sam. xxiv. 1. 2 Cor. xii. 7, &c.

5. The moſt wiſe, righteous, and gracious God, doth oftentimes leave for a ſeaſon his own children to manifold temptations, and the corruptions of their own heart, to chaſtize them for their former ſins, or to diſcover unto them the hidden ſtrength of corruption, and deceitfulneſs of their hearts, that they may be humbled, and to raiſe them to a more cloſe and conſtant dependance for their ſupport upon himſelf, and to make them more watchful againſt all future occaſions of ſin, and for other juſt and holy ends.

Rom. viii. 28.

So that whatſoever befals any of his elect, is by his appointment for his glory and their good.

Rom. i. 24, &c. xi. 7, 8. Deut. xxix. 4. Matt. xiii. 12. Deut. ii. 30. 2 Kings viii. 12, 13. Pſ. lxxxi. 11, 12.

6. As for thoſe wicked and ungodly men, whom God, as a righteous judge, for former ſin doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightned in their underſtanding, and wrought upon in their hearts, but ſometimes alſo withdraweth the gifts which they had, and expoſeth them to ſuch objects as their corruptions makes occaſion of ſin; and withal, gives them over to their

their own lusts, the temptations of the world, and the power of *Satan*, whereby it comes to pass that they harden themselves under those means which God useth for the softning of others. 2 Thess. ii. 10, &c. Exod. viii. 15, 32. Isaiah vi. 9, 10. 1 Pet. ii. 7, 8. 1 Tim. iv. 10.

7. As the providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his church, and disposeth of all things to the good thereof. Amos ix. 8, 9. Isaiah xliii. 3, 4, 5.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

1. Although God created man upright, and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatned death upon the breach thereof, yet he did not long abide in this honour; *Satan* using the subtilty of the serpent to subdue *Eve*, then by her seducing *Adam*, who without any compulsion, did wilfully transgress the law of their creation, and the command given unto them, in eating the forbidden fruit; which God was pleased according to his wise and holy council to permit, having purposed to order it to his own glory. Gen. ii. 16, 17. iii. 12, 13. 2 Cor. xi. 3.

2. Our first parents by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin, and wholly defiled in all Rom. iii. 23. v. 12, &c. Tit. i. 15. Gen. vi. 5. Jer. xvii. 9.

all the faculties and parts of soul and body.

Rom. iii. 10, 19. v. 12, 19. 1 Cor. xv. 21, &c. Ps. li. 5. Job xiv. 4. Eph. ii. 3. Rom. vi. 20. v. 12. Heb. ii. 14.

3. They being the root, and by God's appointment, standing in the room and stead of all mankind; the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity, descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord *Jesus* set them free.

1 Thess. i. 10. Rom. viii. 7. Col. i. 21. James i. 14, 15.

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

Matt. xv. 19. Rom. vii. 18, 23. Eccles. vii. 20. 1 John i. 8. Rom. vii. 24, 25. Gal. v. 17.

5. The corruption of nature, during this life, doth remain in those that are regenerated; and altho' it be thro' *Christ* pardoned, and mortified, yet both itself, and the first motions thereof, are truly and properly sin.

CHAP. VII.

Of God's Covenant.

1. The distance between God and the creature is so great, that altho' reasonable creatures do owe obedience unto him as their creator, yet they could never have attained the reward of life, but by some voluntary condescension on God's part, which

which he hath been pleased to express by way of covenant. Luk. xvii. 10. Job xxxv. 7, 8.

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of Grace, wherein he freely offereth unto sinners, life and salvation by *Jesus Christ*, requiring of them faith in him that they may be saved, and promising to give unto all those that are ordained unto eternal life, his holy spirit, to make them willing and able to believe. Gen. iii. 17. Gal. iii. 10. Rom. iii. 20, 21. viii. 3. Mark xvi. 15, 16. John iii. 16. Ezek. xxxvi. 26, 27. John ix. 44, 45. Ps. cx. 3.

3. This covenant is revealed in the gospel; first of all to *Adam* in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the new testament, and it is founded in that eternal covenant transaction, that was between the father and the son about the redemption of the elect; and it is alone by the grace of this covenant, that all of the posterity of fallen *Adam*, that ever were saved did obtain life and blessed immortality; man being now utterly incapable of acceptance with God upon those terms on which *Adam* stood in his state of innocency. Gen. iii. 15. Heb. i. 1. 2 Tim. i. 9. Tit. i. 2. Heb. xi. 6, 13. Rom. iv. 1, 2, &c. Acts iv. 12. John viii. 56.

CHAP. VIII.

Of Christ the Mediator.

1. It pleased God, in his eternal purpose, to chuse and ordain the Lord *Jesus*, his only begotten son, according to the Isaiah xlii. 1. 1 Pet. i. 9, 10. Acts iii. 22. Heb. v. 5, 6.

Pſ. ii. 6. Luke i. 33. Eph. iv. 23. Heb. ii. 2. Acts xvii. 31. Iſaiah liii. 10. John xvii. 6. Rom. viii. 30.

covenant made between them both, to be the mediator between God and man, the prophet, prieſt and king, head and ſaviour of his church, the heir of all things, and judge of the world, unto whom he did from all eternity give a people to be his ſeed, and to be by him in time redeemed, called, juſtified, ſanctified, and glorified.

1 John i. 14. Gal. iv. 4. Rom. viii. 3. Heb. ii. 14, 16, 17. iv. 15. Luke i. 27, 31, 35.

2. The ſon of God, the ſecond perſon in the holy trinity, being very and eternal God, the brightneſs of the father's glory, of one ſubſtance and equal with him; who made the world, who upholdeth and governeth all things he hath made, did, when the fulneſs of time was come, take upon him man's nature, with all the eſſential properties, and common infirmities thereof, yet without ſin; being conceived by the holy ſpirit coming down upon her, and the power of the moſt high overſhadowing her, and ſo was made of a woman, of the tribe of *Judah*, of the ſeed of *Abraham* and *David*, according to the ſcriptures; ſo that two whole perfect and diſtinct natures, were inſeparably joined together in one perſon, without converſion, compoſition, or confuſion; which perſon is very God and very man, yet one *Chriſt*, the only mediator between God and man.

Rom. ix. 5. 1 Tim. iii. 5.

Pſ. xlv. 7. Acts x. 38.

3. The Lord *Jeſus*, in his human nature, thus united to the divine, in the perſon of the ſon, was ſanctified and anointed with the holy ſpirit above meaſure; having in him all the treaſures of wiſdom

wisdom and knowledge; in whom it pleased the father, that all fulness should dwell; to the end, that being holy, harmless, undefiled, and full of grace and truth, he might be throughly furnished to execute the office of a mediator, and surety; which office he took not upon himself, but was thereunto called by his father, who also put all power and judgment in his hand, and gave him commandment to execute the same. John iii. 34. Col. ii. 3. Heb. vii. 26. John i. 14. Heb. vii. 22. John v. 22, 27. Matt. xxviii. 18. Acts ii. 36.

4. This office the Lord *Jesus* did most willingly undertake; which that he might discharge, he was made under the law, and did perfectly fulfil it, and underwent the punishment due to us, which we should have born and suffered, being made sin and a curse for us, enduring most grievous sorrows in his soul, and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead; yet saw no corruption: on the third day he arose from the dead, with the same body in which he suffered, with which he also ascended into heaven; and there sitteth at the right hand of his father, making intercession; and shall return to judge men and angels, at the end of the world. Ps. xl. 7, 8. Heb. x. 5, 11. John x. 18. Gal. iv. 4. Matt. iii. 15. Gal. iii. 13. Isaiah liii. 6. 1 Pet. iii. 18. 2 Cor. v. 21. Matt. xxvii. 37, 38. Luke xxiii. 44. Matt. xxvii. 46. Acts xiii. 37. 1 Cor. xv. 3, 4. John xx. 25, 27. Mark xvi. 16. Acts i. 9, 10, 11. Rom. viii. 34. Heb. ix. 24. Acts x. 42. Rom. xiv. 9, 10.

5. The Lord *Jesus*, by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in Heb. ix. 14. x. 14. Rom. iii. 25, 26.

John xvii. 2. Heb. ix. 15. 1 Cor. iv. 10. Heb. iv. 2. 1 Pet. i. 10, 11.

in the kingdom of heaven, for all those whom the father hath given unto him.

6. Although the price of redemption was not actually paid by *Christ*, till after his incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages successively, from the beginning of the world, in and by those promises, types and sacrifices wherein he was revealed and signified to be the seed which should bruise the serpent's head; and the lamb slain from the foundation of the world; being the same yesterday, and to day, and for ever.

Rev. xiii. 8. Heb. xiii. 8.

7. *Christ* in the work of mediation acteth according to both natures, by each nature doing that which is proper to itself, yet by reason of the unity of the person, that which is proper to one nature, is sometimes in scripture attributed to the person denominated by the other nature.

John iii. 13. Acts xx. 28.

8. To all those for whom *Christ* hath obtained eternal redemption, he doth certainly, and effectually apply and communicate the same; making intercession for them; uniting them to himself by his spirit, revealing unto them, in and by the word, the mystery of salvation, perswading them to believe, and obey, governing their hearts by his word and spirit, and overcoming all their enemies by his almighty power and wisdom; in such manner and ways as are most consonant to his wonderful and unsearchable dispensation;

John vi. 37. x. 15, 16. xvii. 9. Rom. v. 10. John xvii. 6. Eph. i. 9. 1 John v. 20. Rom. viii. 9, 14. Ps. cx. 1. 1 Cor. xv. 25, 26. John iii. 8. Eph. i. 8.

dispensation; and all of free and absolute grace, without any condition foreseen in them, to procure it.

9. This office of mediator between God and man, is proper only to *Christ*, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof transferr'd from him to any other. 1 Tim. ii. 5.

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of his prophetical office; and in respect of our alienation from God, and imperfection of the best of our services, we need his priestly office, to reconcile us, and present us acceptable unto God: and in respect of our averseness, and utter inability to return to God, and for our relefe, and security from our spiritual adversaries, we need his kingly office, to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom. John i. 18. Col. i. 21. Gal. v. 17. John xvi. 8. Ps. cx. 3. Luke lxxiv. 75.

CHAP. IX.

Of Free-Will.

1. God hath endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil. Matt. xvii. 12. James i. 14. Deut. xxx. 19.

2. Man in his state of innocency, had freedom, and power, to will, and to do, that which was good, and well-pleasing Eccles. vii. 29. Gen iii. 6.

to

to God; but yet was mutable, so that he might fall from it.

Rom. v. 6. viii. 7. Eph. ii. 1, 5. Tit. iii. 3, 4, 5. John vi. 44.

3. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength, to convert himself, or to prepare himself thereunto.

Col. i. 13. John viii. 36. Phil. ii. 13. Rom. vii. 15. &c.

4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will, and to do that which is spiritually good, yet so as that, by reason of his remaining corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

Eph. iv. 13.

5. The will of man is made perfectly, and immutably free to good alone, in the state of glory only.

CHAP. X.

Of effectual Calling.

Rom. viii. 30. xi. 7. Eph. i. 10, 11. 2 Thess. ii. 13, 14. Eph. ii. 1, 6. Acts xxvi. 18. Eph. i. 7, 18. Ezek. xxx. 26. Deut. xxx. 6.

1. Those whom God hath predestinated unto life, he is pleased in his appointed and accepted time effectually to call by his word and spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by *Jesus Christ*; enlightning their minds, spiritually, and savingly, to understand the things of God; taking away their heart

of

of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to *Jesus Christ*; yet so as they come most freely, being made willing by his grace. Ezek. xxxvi. 27. Eph. i. 19. Ps. cx. 3. Cant. i. 4.

2. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, nor from any power, or agency in the creature, being wholly passive therein, being dead in sins and trespasses, until being quickned and renewed by the holy spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up *Christ* from the dead. 2 Tim. i. 9. Eph. ii. 8. 1 Cor. ii. 14. Eph. ii. 5. John v. 25. Eph. i. 19, 20.

3. Elect infants dying in infancy, are regenerated and saved by *Christ* thro' the spirit; who worketh when, and where, and how he pleaseth: so also are all other elect persons, who are uncapable of being outwardly called by the ministry of the word. John iii. 3, 5, 6, 8.

4. Others not elected, tho' they may be called by the ministry of the word, and may have some common operations of the spirit, yet not being effectually drawn by the father, they neither will, nor can truly come to *Christ*; and therefore cannot be saved: much less can men, that receive not the Christian Religion be saved; be they never so diligent to frame their lives according to the light of nature Matt. xxii. 4. xiii. 20, 21. Heb. vi. 4, 5. John vi. 44, 65. 1 John ii. 24, 25. Acts iv. 12. John iv. 22. xvii. 3.

rate, and the law of that religion they do profess.

CHAP. XI.

Of Justification.

Rom. iii. 24 viii. 30. iv. 5, 6, &c. Eph. i. 7. 1 Cor. i. 30, 31. Rom. v. 17, &c. Phil. iii. 8, 9. Eph. ii. 8, 9. 19.

1. To those whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for *Christ*'s sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing *Christ*'s active obedience unto the whole law, and passive obedience in his death, for their whole and sole righteousness, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.

John i. 12. Rom. v. 17.

Rom. iii. 28. Gal. v. 6. Jam. ii. 17, 22, 26.

2. Faith thus receiving and resting on *Christ*, and his righteousness, is the alone instrument of Justification, yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

3. *Christ*, by his obedience and death, did fully discharge the debt of all those that are justified, and did by the sacrifice of himself, in the blood of his cross, under-

undergoing in their stead, the penalty due unto them, make a proper, real and full satisfaction to God's justice in their behalf; yet inasmuch as he was given by the father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is wholly of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

Heb. x. 14.
2 Pet. i. 18, 19.
Isaiah liii. 5, 6.
Rom. viii. 32.
2 Cor. v. 21.
Rom. iii. 26.
Eph. i. 6, 7.
ii. 7.

4. God did from all eternity decree to justify all the elect, and Christ did in the fulness of time die for their sins, and rise again for their justification; nevertheless they are not justified personally, until the holy Spirit doth in due time actually apply Christ unto them.

Gal. iii. 8.
1 Pet. i. 2.
1 Tim. ii. 6.
Rom. iv. 25.
Col. i. 21, 22.
Tit. iii. 4, 7.
&c.

5. God doth continue to forgive the sins of those that are justified, and although they can never fall from the state of justification, yet they may by their sins fall under God's fatherly displeasure; and in that condition, they have not usually the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

Matt. vi. 12.
1 John i. 7, 9.
John x. 28.
Ps. lxxxix. 31, 32.
&c.
xxxii. 5, 51.
Matt. xxvi. 75.

6. The justification of believers under the old testament was in all these respects one and the same with the justification of believers under the new testament.

Gal. iii. 9.
Rom. iv. 22.
&c.

CHAP.

CHAP. XII.

Of *Adoption*.

Eph. i. 5. Gal. iv. 4, 5. John. i. 12. Rom, viii. 17. 2 Cor. vi. 18. Rev. iii. 12. Rom. viii. 15. Gal. iv. 5. Eph. ii. 18. Pſ. ciii. 13. Prov. xiv. 26. 1 Pet. v. 7. Heb. xii. 6. Iſa. liv. 8, 9. Lam. iii. 31. Eph. iv. 30. Heb. i. 14. *and* vi. 12.

All thoſe that are juſtified, God vouchſafed in, and for the ſake of his only ſon *Jeſus Chriſt*, to make partakers of the grace of adoption; by which they are taken into the number, and enjoy the liberties and privileges of children of God; have his name put upon them, receive the ſpirit of adoption, have access to the throne of grace with boldneſs, are enabled to cry *Abba* Father, are pitied, protected, provided for, and chaſtened by him, as by a father; yet never caſt off, but ſealed to the day of redemption, and inherit the promiſes, as heirs of everlaſting ſalvation.

CHAP. XIII.

Of *Sanctification*.

Acts xx. 32. Rom. vi. 5, 6. John xvii. 17. Eph. iii. 16, 17, &c. 1 Theſſ. v. 23. &c. Rom. vi. 14. Gal. v. 24. Col. i. 11. 2 Cor. vii. 1. Heb. xii. 14.

1. They who are united to *Chriſt*, effectually called, and regenerated, having a new heart and a new ſpirit created in them, thro' the virtue of *Chriſt*'s death and reſurrection, are alſo farther ſanctified really and perſonally, thro' the ſame virtue by his word and ſpirit dwelling in them; the dominion of the whole body of ſin is deſtroyed, and the ſeveral luſts thereof are more and more weakened and mortified; and they more and more quickened and

and ſtrengthened in all ſaving graces to the practice of all true holineſs, without which no man ſhall ſee the Lord.

1 Theſſ. v. 23.

2. This ſanctification is throughout in the whole man, yet imperfect in this life; there abideth ſtill ſome remnants of corruption in every part, whence ariſeth a continual and irreconcileable war; the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh.

Rom. vii. 18, 23. Gal. v. 17. 1 Pet. ii. 11.

3. In which war, altho' the remaining corruption for a time may much prevail yet, through the continual ſupply of ſtrength, from the ſanctifying ſpirit of *Chriſt*, the regenerate part doth overcome; and ſo the ſaints grow in grace, perfecting holineſs in the fear of God, preſſing after an heavenly life in evangelical obedience to all the commands which *Chriſt* as head and king, in his word hath preſcribed to them.

Rom. vii. 23. vi. 14. Eph. iv. 16. 2 Cor. iii. 18. vii. 1. Heb. i. 14. and vi. 12.

CHAP. XIV.

Of ſaving Faith.

1. The grace of faith, whereby the Elect are enabled to believe to the ſaving of their ſouls, is the work of the ſpirit of *Chriſt* in their hearts, and is ordinarily wrought by the miniſtry of the word; by which alſo, and by the adminiſtration of baptiſm, and the Lord's ſupper, prayer, and other means appointed of God, it is increaſed, and ſtrengthened.

2 Cor. iv. 13. Eph. ii. 8. Rom. x. 17. Luke xvii. 5. 1 Pet. ii. 2. Acts xx. 32. Gal. v. 24. Col. i. 11. 2 Cor. viii. 1. Heb. xii. 14.

2. By

Acts xxiv. 14. Pf. xix. 7, 8, &c. cxix. 72.

2. By this faith, a christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself; and also apprehendeth an excellency therein, above all other writings, and all things in the world, as it bears forth the glory of God in his attributes, the excellency of *Christ* in his nature and offices, and the power and fulness of the holy spirit in his workings and operations; and so is enabled to cast his soul upon the truth thus believed; and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatnings, and embracing the promises of God, for this life, and that which is to come. But the principal acts of saving faith, have immediate relation to *Christ*, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

1 Tim. i. 12. John xv. 14. Isa. lxvi. 2. Heb. xi. 13. John i. 12. Acts xvi. 31. Gal. ii. 20. Acts xv. 11.

Heb. v. 13, 14. Matt. vi. 30. Rom. iv. 19, 20. 2 Pet. i. 1. Eph. vi. 16. 1 John v. 4, 5. Heb. vi. 11, 12. Col. ii. 2. Heb. xii. 2.

3. This faith although it be different in degrees, and may be weak, or strong, yet it is in the least degree of it, different in the kind, or nature of it, as is all other saving grace, from the faith and common grace of temporary believers; and therefore tho' it may be many times assailed, and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance thro' *Christ*, who is both the author and finisher of our faith.

CHAP.

CHAP. XV.

Of Repentance unto Life and Salvation.

1. Such of the elect as are converted at riper years, having formerly lived in the ſtate of nature, and therein ſerved diverſe luſts and pleaſures, God in their effectual calling giveth them repentance unto life. Tit. iii. 2, 3, &c.

2. Whereas there is none that doth good, and ſinneth not, and the beſt of men may, through the power and deceitfulneſs of their corruption dwelling in them with the prevalency of temptation, fall into great ſins and provocations, God hath in the covenant of grace mercifully provided that believers ſo ſinning, and falling, be renewed thro' repentance unto ſalvation. Eccleſ. vii. 20. Luke xxii. 31, 32.

3. This ſaving repentance is an evangelical grace whereby a perſon being by the holy ſpirit made ſenſible of the manifold evils of his ſin, doth, by faith in *Chriſt*, humble himſelf for it with godly ſorrow, deteſtation of it, and ſelf abhorrency, praying for pardon, and ſtrength of grace, with a purpoſe and endeavour by ſupplies of the ſpirit, to walk before God unto all well-pleaſing in all things. Zech. xii. 10. Acts xi. 18. Eze. xxxvi. 31. 2 Cor. vii. 11. Pſ. cxix. 6, 128.

4. As repentance is to be continued thro' the whole courſe of our lives, upon the account of the body of death and the motions thereof; ſo it is every man's duty, Luke xix. 8. 1 Tim. i. 13, 15.

to repent of his particular known sins particularly.

5. Such is the provision which God hath made thro *Christ* in the covenant of grace, for the preservation of believers unto salvation, that altho there is no sin so small, but it deserves damnation; yet there is no sin so great, that it shall bring damnation on them that repent, which makes the constant preaching of repentance necessary.

Rom. vi. 23.
Isaiah i. 16, 18.

CHAP. XVI.

Of *good Works*.

1. Good works are only such as God hath commanded in his holy word, and not such as without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intentions.

Micah vi. 8.
Heb. xiii. 21.
Matt. xv. 9.
Isaiah xix. 13

2. These good works done in obedience to God's commandments, are the fruits and evidences of a true and lively faith, and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are created in *Christ Jesus* thereunto, that having their fruit unto holiness, they may have the end eternal life.

James ii. 18, 22.
Ps. cxvi. 12, 13.
1 John ii. 3, 5.
2 Pet. i. 5, 11.
Matt. v. 16.
1 Tim. vi. 1.
1 Pet. ii. 15.
Phil. i. 11.
Eph. ii. 10.
Rom. vi. 22.

3. Their ability to do good works, is not at all of themselves, but wholly from the

the ſpirit of *Chriſt*, and that they may be enabled thereunto, beſides the graces they have already received, there is neceſſary an actual influence of the ſame holy ſpirit to work in them to will, and to do of his good pleaſure, yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unleſs upon a ſpecial motion of the ſpirit, but they ought to be diligent in ſtirring up the grace of God that is in them. John xv. 4, 5. 2 Cor. iii. 5. Phil. ii. 13. Heb. vi. 11, 12. Iſa. lxiv. 7.

4. They who in their obedience attain to the greateſt height which is poſſible in this life, are ſo far from being able to ſupererogate, and to do more than God requires, as that they fall ſhort of much which in duty they are bound to do. Job ix. 2, 3. Gal. v. 17. Luke xvii. 10.

5. We cannot by our beſt works merit pardon of ſin or eternal life at the hand of God, by reaſon of the great diſproportion that is between them and the glory to come, and the infinite diſtance that is between us and God, whom by them we can neither profit, nor ſatisfy for the debt of our former ſins; but when we have done all we can, we have done but our duty, and are unprofitable ſervants, and becauſe as they are good, they proceed from his ſpirit, and as they are wrought by us they are defiled, and mixed with ſo much weakneſs and imperfection, that they cannot endure the ſeverity of God's judgment. Rom. iii. 20. Eph. ii. 8, 9. Rom. iv. 6. Gal. v. 22, 23. Iſa. lxiv. 6. Pſ. cxliii. 2.

6. Yet notwithſtanding the perſons of believers being accepted thro *Chriſt*, their good works alſo are accepted in him; Eph. i. 6.

1 Pet. ii. 5. Matt. xxv. 21, 23. Heb. vi. 10.

not as tho' they were in this life wholly unblameable and unreproveable in God's sight, but that he looking upon them in his son, is pleased to accept and reward that which is sincere, altho' accompanied with many weaknesses and imperfections.

2 Kings x. 30. 1 Kings xxi. 27, 29. Gen. iv. 9. Heb. xi. 4, 6. 1 Cor. xiii. 1. Matt. vi. 2, 5. Amos v. 21, 22. Rom. ix. 16. Tit. iii. 5. Job xxi. 14, 15. Matt. xxv. 41, &c.

7. Works done by unregenerate men, altho' for the matter of them they may be things which God commands, and of good use both to themselves and others; yet because they proceed not from a heart purified by faith, nor are done in a right manner according to the word, nor to a right end the glory of God, they are therefore sinful and cannot please God, nor make a man meet to receive grace from God; and yet their neglect of them is more sinful and displeasing to God.

CHAP. XVII.

Of Perseverance of the Saints.

John x. 28, 29. Phil. i. 6. 2 Tim. ii. 19. 1 John ii. 19.

1. Those whom God hath accepted in the beloved, effectually called and sanctified by his spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end and be eternally saved, seeing the gifts and callings of God are without repentance, whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the spirit unto immortality, and tho' many storms and

and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon notwithstanding, thro' unbelief and the temptations of *Satan*, the sensible sight of the light and love of God, may for a time be clouded and obscured from them, yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all eternity.

Pſ. lxxxix. 31, 32. 1 Cor. xi. 32. Mal. iii. 6.

2. This perseverance of the saints, depends not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the father upon the efficacy of the merit and intercession of *Jesus Christ* and union with him, the oath of God, the abiding of his spirit, and the seed of God within them, and the nature of the covenant of grace, from all which ariseth also, the certainty and infallibility thereof.

Rom. viii. 20. ix. 11, 16. Rom. v. 9, 10. John xiv. 19. Heb. vi. 17. 1 John iii. 9. Jer. xxxii. 40.

3. And tho' they may, thro' the temptation of *Satan* and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein; whereby they incur God's displeasure, and grieve his holy spirit, come to have their graces and comforts impaired, have their hearts hardened

Matt. xxvi. 70, &c. Iſaiah lxiv. 5, 9. Eph. iv. 30. Pſ. li. 10, 12. xxxii. 3, 4.

2 Sam. xii. 14. Luke xxii. 32. 61, 62.

hardened, and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves, yet they shall renew their repentance and be preserved thro' faith in *Christ Jesus*, to the end.

CHAP. XVII.

Of the Assurance of Grace and Salvation.

Job viii. 13, 14. Matt. vii. 22, 23.

1. Altho' temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord *Jesus*, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured, that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

1 John ii. 3. iii. 14, 18, 19. Heb. vi. 11, 17. & xx. 2 Pet. i. 4, 5, & xxiii.

2. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of *Christ* revealed in the gospel, and also upon the inward evidence of those graces of the spirit unto which promises are made, and on the testimony of the spirit of adoption witnessing with our spirits, that we are the children of God, and as a fruit thereof

keep-

keeping the heart both humble and holy.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties, before he be partaker of it; yet being enabled by the spirit, to know the things which are freely given him of God, he may without extraordinary revelation in the right use of means attain thereunto: and therefore it is the duty of every one, to give all diligence to make their calling and election sure, that thereby his heart may be enlarged in peace and joy in the holy spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to loosness.

4. True believers may have the assurance of their salvation diverse ways shaken, diminished, and intermitted; as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the spirit, by some sudden or vehement temptation, by God's withdrawing the light of his countenance, and suffering even such as fear him, to walk in darkness, and to have no light; yet are they never destitute of the seed of God, and life of faith, that love of *Christ*, and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the spirit, this assurance may in due time be revived,

Isaiah l. 10. Ps. lxxxviii. lxxvii. 1, 12.

1 John iv. 13. Heb. vi. 11, 12.

Rom. v. 1, 2, 5. xiv. 17. Ps. cxix. 32. Rom. vi. 1, 2. Tit. ii. 11, 12, 14.

Cant. v. 2, 3, 6. Ps. li. 8, 12, 14. cxvi. 11. lxxvii. 7, 8. xxxi. 22. xxx. 7. 1 John iii. 9. Luke xxii. 32. Ps. xlii. 5, 11. Lam. iii. 26, 27, 31.

and by the which in the mean time they are preserved from utter despair.

CHAP. XIX.

Of the Law of God.

Gen. i. 27. Eccles. vii. 29. 1. God gave to *Adam* a law of universal obedience, written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; by which he bound him, and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatning death upon the breach of it, and endued him with power and ability to keep it.

Rom. x. 5. Gal. iii. 10, 12.

Rom. ii. 14, 15. 2. The same law that was first written in the heart of man, continued to be a perfect rule of righteousness after the fall, and was delivered by God upon mount *Sinai*, in ten commandments, and written in two tables; the four first containing our duty towards God, and the other six our duty to man.

Deut. x. 4.

3. Besides this law, commonly called moral, God was pleased to give to the people of *Israel* ceremonial laws, containing several typical ordinances, partly of worship, prefiguring *Christ*, his graces, actions, sufferings, and benefits; and partly holding forth diverse instructions of moral duties, all which ceremonial laws being appointed only to the time of reformation, are by *Jesus Christ* the true Messiah and only lawgiver, who was furnished with

Heb. x. 1. Col. ii. 17.

1 Cor. v. 7.

Col. ii. 14, 16, 17.

with power from the father, for that end, Eph. ii. 14, 16.
abrogated and taken away.

4. To them also he gave sundry judicial laws, which expired together with the state of that people; not obliging any now by virtue of that institution, their general equity only being of moral use. 1 Cor. ix. 8, 9, 10.

5. The moral law doth for ever bind Rom. xiii. 8, 9, 10. James ii. 8, 10, &c. all, as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the authority of God the creator who gave it; neither doth *Christ* in the gospel any way dissolve, but much strengthen this obligation. Matt. v. 17, 18, 19. Rom. iii. 31.

6. Altho' true believers be not under the law, as a covenant of works, to be thereby justified or condemned, yet it is of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God, and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby they may come to further conviction of humiliation for, and hatred against sin; together with a clearer sight of the need they have of *Christ*, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions in that it forbids sin; and the threatnings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigor thereof. Rom. vi. 14. Gal. ii. 16. Rom. viii. 1. x. 4. iii. 20. vii. 7. &c.

thereof. These promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, tho' not as due to them by the law as a covenant of works, so as man's doing good, and refraining from evil, because the law enforceth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

Rom. vi. 12, &c.

1 Pet. iii. 8, 13.

7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it, the spirit of *Christ* subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law, requireth to be done.

Gal. iii. 21.

Ezek. xxxvi. 27.

CHAP. XX.

Of the Gospel, and of the Extent of the Grace thereof.

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of *Christ*, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise the gospel, as to the substance of it, was revealed, and therein effectual, for the conversion and salvation of sinners.

Gen. iii. 15.

Rev. xiii. 8.

Rom. i. 17.

2. This promise of *Christ*, and salvation by him is revealed only by the word of God; neither do the works of creation,

or

or providence, with the light of nature make discovery of *Christ*, or of grace by him, so much as in a general or obscure way; much less that men destitute of the revelation of him by the promise or gospel should be enabled thereby to attain saving faith or repentance. Rom. x. 14, 15, 17. Prov. xxix. 18 Isaiah xxv. 7. lx. 2, 3.

3. The revelation of the Gospel unto sinners, made in diverse times, and by sundry parts, with the addition of promises, and precepts, for the obedience required therein, as to the nations, and persons, to whom it is granted, is merely of the sovereign will and good pleasure of God; not being annexed by virtue of any promise, to the due improvement of men's natural abilities, by virtue of common light received, without it; which none ever did make, or can so do, and therefore in all ages the preaching of the gospel hath been granted unto persons and nations, as to the extent, or streightning of it in great variety, according to the council of the will of God. Ps. cxlvii. 19, 20. Acts xvi. 7. Rom. i. 18, &c.

4. Altho the gospel be the only outward means of revealing *Christ*, and saving grace, and is as such, abundantly sufficient thereunto; yet that men, who are dead in trespasses, may be born again, quickened, or regenerated, there is moreover necessary an effectual insuperable work of the holy spirit upon the whole soul, for the producing in them a new spiritual life; without which no other means will effect their conversion unto God. Ps. cx. 3. 1 Cor. ii. 14. Eph. i. 19, 20. John vi. 44. 2 Cor. iv. 4, 6.

CHAP.

CHAP. XXI.

Of Christian Liberty, and Liberty of Conscience.

1. The liberty which *Christ* hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the rigor and curse of the law, and in their being delivered from this present evil world, bondage to *Satan*, and dominion of sin, from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind. All which were common also to believers under the law for the substance of them; but under the new testament, the liberty of christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the *Jewish* church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free spirit of God, than believers under the law did ordinarily partake of.

Gal. iii. 13.
i. 4.
Acts xxvi. 18.
Rom. viii. 3.
viii. 28.
1 Cor. xv. 55, &c.
2 Thess. i. 10.
Rom. viii. 15.
Luke i. 75.
1 John iv. 18.
Gal. iii. 9, 14.
John vii. 38, 39.
Heb. x. 19, &c.

2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or not contained in it. So that to believe

James iv. 12.
Rom. xiv. 4.
Acts iv. 19.
v. 29.
1 Cor. vii. 23.
Matt. xv. 9.

such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and absolute and blind obedience, is to destroy liberty of conscience, and reason also.

Col. ii. 20, &c. 1 Cor. iii. 5. 2 Cor. i. 24.

3. They who, upon pretence of christian liberty, do practise any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction, so they wholly destroy the end of christian liberty; which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our lives.

Rom. vi. 1, 2. Gal. v. 13. 2 Pet. ii. 18, 21.

CHAP. XXII.

Of religious Worship, and the Sabbath-day.

1. The light of nature shews that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and all the soul, and with all the might. But the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of *Satan*, under any visible representations, or any other way, not prescribed in the holy scriptures.

Jer. x. 7. Mark xii. 33. Deut. xii. 32. Exod. ii. 4, 5, 6

2. Re-

Matt. iv. 9, 10. John vi. 23. Matt. xxviii. 19. Rom. i. 25. Col. ii. 18. Rev. xix. 10. John xiv. 6. 1 Tim. ii. 5.

2. Religious worship is to be given to God the father, son, and holy spirit; and to him alone; not to angels, saints or any other creatures; and since the fall not without a mediator, nor in the mediation of any other but *Christ* alone.

Pſ. xcv. 1, 7. lxv. 2. John xiv. 13, 14. Rom. viii. 26. 1 John v. 14. 1 Cor. xiv. 16, 17.

3. Prayer with thankſgiving being one part of natural worſhip, is by God required of all men. But that it may be accepted it is to be made in the name of the ſon, by the help of the ſpirit, according to his will, with underſtanding, reverence, humility, fervency, faith, love, and perſeverance, and when with others, in a known tongue.

1 Tim. ii. 1, 2. 2 Sam. vii 29. xii. 21, &c. 1 John v. 16.

4. Prayer is to be made for things lawful, and for all ſorts of men living, or that ſhall live hereafter, but not for the dead, nor for thoſe of whom it may be known, that they have ſinned the ſin unto death.

1 Tim. iv. 13. 2 Tim. iv. 2. Luke viii. 18. Col. iii. 16. Eph. v. 19. Matt. xxviii. 19, 20. 1 Cor. xv. 26 Eſther iv. 16. Joel ii. 12. Exod. xx. 1, &c. Pſ. cvii.

5. The reading of the ſcriptures, preaching and hearing the word of God, teaching and admoniſhing one another in pſalms, hymns, and ſpiritual ſongs, ſinging with grace in our hearts to the Lord, as alſo the adminiſtration of baptiſm, and the Lord's ſupper, are all parts of religious worſhip of God to be performed in obedience to him with underſtanding, faith, reverence, and godly fear, moreover, ſolemn humiliation, with faſtings and thankſgivings, upon ſpecial occaſions, ought to be uſed in an holy and religious manner.

6. Neither

6. Neither prayer, nor any other part of religious worship, is now, under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed, but God is to be worshipped every where in spirit and in truth; as in private families daily, and in secret each one by himself, so more solemnly in the publick assemblies, which are not carelesly nor wilfully to be neglected or forsaken, when God by his word or providence calleth thereunto.

7. As it is of the law of nature, that in general, a proportion of time by God's appointment, be set apart for the worship of God, so by his word in a positive, moral, and perpetual commandement, binding all men in all ages, he hath particularly appointed one day in seven for a sabbath to be kept holy unto him, which from the beginning of the world, to the resurrection of *Christ* was the last day of the week, and from the resurrection of *Christ* was changed into the first day of the week, which is called the Lord's day; and is to be continued to the end of the world, as the christian sabbath; the observation of the last day of the week being abolished.

8. The sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe an holy rest all the day, from their own works, words, and thoughts about their worldly employment and recreations, but also are taken up the whole time

Matt. xii. 1, 13. time in the publick and private exercises of his worship, and in the duties of necessity and mercy.

CHAP. XXIII.

Of lawful Oaths and Vows.

Exod. xx. 7. Deut. x. 20. Jer. iv. 2. 2 Chron. vi. 22, 23.

1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calleth God to witness what he sweareth; and to judge him according to the truth or falseness thereof.

Matt. v. 24, 37. James v. 12. Heb. vi. 16. 2 Cor. i. 23. Neh. xiii. 25.

2. The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be abhorred; yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the word of God; so a lawful oath being imposed by lawful authority, in such matters, ought to be taken.

Lev. xix. 12. Jer. xxiii. 10.

3. Whosoever taketh an oath warranted by the word of God ought duly to consider the righteousness of so solemn an act, and therein to avouch nothing but what he knoweth to be the truth; for that by rash, false and vain oaths, the Lord is provoked, and for them this land mourns.

4. An

4. An oath is to be taken in the plain and common ſenſe of the words, without equivocation, or mental reſervation. Pſ. xxiv. 4.

5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulneſs. But popiſh monaſtical vows, of perpetual ſingle life, profeſſed poverty, and regular obedience, are ſo far from being degrees of higher perfection, that they are ſuperſtitious, and ſinful ſnares, in which no chriſtian may intangle himſelf. Pſ. lxxvi. 11. Gen. xxviii. 20, &c. 1 Cor. vii. 2, 9. Eph. iv. 28. Matt. xix. 11.

CHAP. XXIV.

Of the civil Magiſtrate.

1. God the ſupreme Lord and King of all the world hath ordained civil magiſtrates to be under him over the people, for his own glory, and the publick good, and to this end hath armed them with the power of the ſword, for defence and encouragement of them that do good, and for the puniſhment of evil doers. Rom. xiii. 1.

2. It is lawful for chriſtians to accept and execute the office of a magiſtrate when called thereunto; in the management whereof, as they ought eſpecially to maintain juſtice, and peace, according to the wholeſome laws of each kingdom and commonwealth; ſo for that end they may lawfully now under the new teſtament wage war upon juſt and neceſſary occaſions. 2 Sam. xxiii. 3. Pſ. lxxxii. 3, 4. Luke iii. 14.

3. Civil magistrates being set up by God, for the ends aforesaid, subjection in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath but for conscience sake; and we ought to make supplications and prayers, for kings and all that are in authority, that under them we may live a quiet and peaceable life in all godliness and honesty.

Rom. xiii. 5, 6, 7.
1 Pet. ii. 17.
1 Tim. ii. 1, 2.

CHAP. XXV.

Of Marriage.

1. Marriage is to be between one man and one woman, neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

Gen. ii. 24.
Mal. ii. 15.
Matt. xix. 5, 6.

2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and for preventing of uncleanness.

Gen. ii. 18.
1 Cor. vii. 2, 9.

3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent; yet it is the duty of christians to marry in the Lord; and therefore such as profess the true religion should not marry with infidels, or idolaters; neither should such as are godly be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.

Heb. xiii. 4.
1 Tim. iv. 13.
1 Cor. vii. 39.
Neh. xiii. 25, &c.

4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the word; nor can such incestu-

Lev. xviii.
Matt. vi. 18.
1 Cor. v. 1.

ous

ous marriage ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.

CHAP. XXVI.

Of the Church.

1. The catholick or universal church, which, with respect to the internal work of the spirit and truth of grace, may be called invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under *Christ* the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

Heb. xii. 23.
Col. i. 18.
Eph. i. 10, 22.
v. 23, 27.

2. All persons throughout the world professing the faith of the gospel, and obedience unto God by *Christ*, according unto it, not destroying their own profession by any errors, everting the foundation, or unholiness of conversation, are, and may be called, visible saints, and of such ought all particular congregations to be constituted.

1 Cor. i. 2.
Acts xi. 26.
Rom. i. 7.
Eph. i. 20,
&c.

3. The purest churches under heaven are subject to mixture and error, and some have so degenerated, as to become no churches of *Christ*, but synagogues of *Satan*; nevertheless, *Christ* always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

1 Cor. xv.
Rev. ii. & iii.
xviii. 2.
2 Thess. ii. 11,
12.
Matt. xvi. 18.
Ps. lxxii. 17.
cii. 28.
Rev. xii. 17.

Col. i. 18. Matt. xxviii. 18, &c. Eph. iv. 11, 12. 2 Thess. ii. 3, 9

4. The Lord *Jesus Christ* is the head of the church, in whom, by the appointment of the father, all power for the calling, institution, order, or government of the church is invested in a supreme and sovereign manner, neither can the pope of *Rome*, in any sense, be head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against *Christ*, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

John x. 16. xii. 32. Matt. xxviii. 20.

5. In the execution of this power wherewith he is so intrusted, the Lord *Jesus* calleth out of the world unto himself, through the ministry of his word, by his spirit, those that are given unto him by his father that they may walk before him in all the ways of obedience, which he prescribeth to them in his word. Those thus called, he commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that publick worship, which he requireth of them in the world.

xviii. 15, 20.

Rom. i. 7. 1 Cor. i. 2.

6. The members of these churches are saints by calling, visibly manifesting and evidencing it and by their profession and walking their obedience unto that call of *Christ*; and do willingly consent to walk together according to the appointment of *Christ*, giving up themselves to the Lord, and one to another, by the will

will of God, in profeſſed ſubjection to the ordinances of the Goſpel. Acts ii. 41, 42. v. 13, 14. 2 Cor. ix. 13.

7. To each of theſe churches thus gathered according to his mind, declared in his word, he hath given all that power and authority, which is any way needful for their carrying on that order in worſhip and diſcipline, which he hath inſtituted for them to obſerve, with commands and rules, for the due and right exerting and executing of that power. Matt. xviii. 17, 18. 1 Cor. v. 4, 5, 13. 2 Cor. ii. 6, 7, 8.

8. A particular church gathered and compleatly organized, according to the mind of *Chriſt*, conſiſts of officers and members; and the officers appointed by *Chriſt* to be choſen and ſet apart by the church, ſo called and gathered, for the peculiar adminiſtration of ordinances, and execution of power, or duty, which he inſtructs them with, or calls them to, to be continued to the end of the world, are biſhops or elders, and deacons. Acts xx. 17, 28. Phil. i. 1.

9. The way appointed by *Chriſt* for the calling of any perſon, fitted and gifted by the holy ſpirit, unto the office of biſhop, or elder in a church, is, that he be choſen thereunto by the common ſuffrage of the church itſelf, and ſolemnly ſet apart by faſting and prayer, with impoſition of hands of the eldership of the church, if there be any before conſtituted therein. Acts xiv. 23. *See the Original.* 1 Tim. iv. 14. Acts vi. 3, 5, 6. And of a deacon, that he be choſen by the like ſuffrage, and ſet apart by prayer and the like impoſition of hands.

10. The work of paſtors being conſtantly to attend the ſervice of *Chriſt*, in his churches, in the miniſtry of the word, and prayer, with watching for their ſouls, as they that muſt give an account to him, it is incumbent on the churches to whom they miniſter, not only to give them all due reſpect, but alſo to communicate to them of all their good things, according to their ability, ſo as they may have a comfortable ſupply, without being themſelves intangled in ſecular affairs; and may alſo be capable of exercising hoſpitality towards others; and this is requited by the law of nature, and by the expreſs order of our Lord *Jeſus*, who hath ordained, that they that preach the goſpel ſhould live of the goſpel.

Acts vi. 4. Heb. xiii. 17. 1 Tim. v. 17, 18. Gal. vi. 6, 7. 2 Tim. ii. 4. 1 Tim. iii. 2. 1 Cor. ix. 6, 14.

11. Altho' it be incumbent on the biſhops or paſtors of the churches, to be inſtant in preaching the word by way of office, yet the work of preaching the word is not ſo peculiarly confined to them, but that others alſo gifted, and fitted by the holy ſpirit for it, and approved and called by the church, may, and ought to perform it.

Acts xi. 19, &c. 1 Pet. iv. 10, 11.

12. As all believers are bound to join themſelves to particular churches, when and where they have opportunity ſo to do; ſo all that are admitted unto the privileges of a church, are alſo under the cenſures and government thereof, according to the rule of *Chriſt*.

1 Theſſ. v. 14. 2 Theſſ. iii. 6, 14, 15.

13. No

13. No church members, upon any offence taken by them, having performed their duty required of them towards the perſon they are offended at, ought to diſturb any church order, or abſent themſelves from the aſſemblies of the church, or adminiſtration of any ordinances, upon the account of ſuch offence at any of their fellow members, but to wait upon *Chriſt*, in the further proceeding of the church. Matt. xviii. 15, &c. Eph. iv. 2, 3.

14. As each church, and all the members of it, are bound to pray continually for the good and proſperity of all the churches of *Chriſt*, in all places, and upon all occaſions to further every one within the bounds of their places and callings, in the exerciſe of their gifts and graces; ſo the churches, when planted by the providence of God, ſo as they may enjoy opportunity and advantage for it, ought to hold communion amongſt themſelves for their peace, increaſe of love, and mutual edification. Eph. vi. 18. Pſ. cxxii. 6. Rom. xvi. 1, 2. 3 John viii. 9, 10.

15. In caſes of difficulties or differences, either in point of doctrine or adminiſtration; wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member, or members, of any church are injured, in or by any proceedings in cenſures, not agreeable to truth and order: It is according to the mind of *Chriſt*, that many churches, holding communion together, do by their meſſengers meet to conſider, and give their advice in or about that Acts xv. 2, 4, 6.

Acts xxii. 23, 25. that matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not intrusted with any church power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches, or persons; or to impose their determinations on the churches or officers.

2 Cor. i. 24. 1 John iv. 1.

CHAP. XXVII.

Of the Communion of Saints.

1 John i. 3. John i. 16. Phil. iii. 10. Rom. vi. 5, 6. Eph. iv. 15, 16. 1 Cor. xii. 7. iii. 21, &c. 1 Thess. v. 11, 14. Rom. i. 12. 1 John iii. 17, 18. Gal. vi. 10.

1. All saints that are united to *Jesus Christ*, their head, by his spirit, and faith, altho' they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory, and being united to one another in love, they have communion in each other's gifts, and graces, and are obliged to the performance of such duties, publick and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.

Heb. x. 24, 25. iii. 12, 13. Acts xii. 29, 30. Eph. vi. 4. 1 Cor. xii. 14, 27.

2. Saints by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities; which communion according to the rule of the gospel, though especially to

to be exercised by them in the relations wherein they stand, whether in families or churches, yet as God affordeth opportunity, is to be extended to all the houshold of faith, even all those who in every place call upon the name of the Lord *Jesus*; nevertheless, their communion one with another as saints doth not take away or infringe the title or propriety which each man hath in his goods and possessions. Acts v. 4. Eph. iv. 28.

CHAP. XXVIII.

Of Baptism, and the Lord's-supper.

1. Baptism and the Lord's-supper, are ordinances of positive and sovertign institution appointed by the Lord *Jesus* the only lawgiver, to be continued in his church to the end of the world. Matt. xxviii. 19, 20. Cor. xi. 26.

2. These holy appointments are to be administred by those only who are qualified and thereunto called according to the commission of *Christ*. Matt. xxviii. 19. Cor. iv. 1.

CHAP. XXIX.

Of Baptism.

1. Baptism is an ordinance of the new testament, ordained by *Jesus Christ*, to be unto the party baptized a sign of his fellowship with him, in his death and resurrection; of his being ingrafted into him; of remission of sins; and of his giving up unto Rom. vi. 3, 4. Col. ii. 12. Gal. iii. 27. Mark i. 4. Acts xxvi. 16. Rom. vi. 2, 5.

unto God thro' *Jesus Christ*, to live and walk in newness of life.

Mark xvi. 16. Acts viii. 38, 37. 2. Those who do actually profess repentance towards God, faith in, and obedience to our Lord *Jesus Christ*, are the only proper subjects of this ordinance.

Matt. xxviii. 19, 20. Acts viii. 38. 3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the father, and of the son, and of the holy spirit.

Matt. iii. 16. John iii. 23. 4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

CHAP. XXX.

Of the Lord's-supper.

1. The supper of the Lord *Jesus* was instituted by him, the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice of himself in his death, confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other.

1 Cor. xi. 23, &c.

x. 16, &c.

2. In this ordinance *Christ* is not offered up to his father, nor any real sacrifice made at all for remission of sin, of the quick

quick or dead; but only a memorial of that one offering up of himself, by himself upon the cross, once for all: and a spiritual oblation of all possible praise unto God for the same. So that the popish sacrifice of the mass, as they call it, is most abominably injurious to *Christ*'s own only sacrifice, the alone propitiation for all the sins of the elect. Heb. ix. 28, &c. 1 Cor. xi. 24. Matt. xxvi. 26, 27.

3. The Lord *Jesus* hath in this ordinance appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use, and to take and break the bread, to take the cup, and, they communicating also themselves, to give both to the communicants. 1 Cor. xi. 23, &c.

4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of *Christ*. Matt. xxvi. 26, &c. xv. 9. Exod. xx. 4, 5.

5. The outward elements in this ordinance, duly set apart to the uses ordained by *Christ*, have such relation to him crucified, as that truly, altho' in terms used figuratively, they are sometimes called by the name of the things they represent, to wit, the body and blood of *Christ*, albeit in substance and nature they still remain truly and only bread and wine, as they were before. 1 Cor. xi. 27. xi. 26, 28.

6. That doctrine which maintains a change of the substance of bread and wine,

Acts iii. 21. Luke xxiv. 6, 39. 1 Cor. xi. 24, 25.

wine, into the substance of *Christ*'s body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way is repugnant not to scripture alone, but even to common sense and reason, overthroweth the nature of the ordinance, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

1 Cor. x. 16. xi. 23, &c.

7. Worthy receivers outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon *Christ* crucified, and all the benefits of his death; the body and blood of *Christ* being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

2 Cor. vi. 14, 15. 1 Cor. xi. 29. Matt. vii. 6.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion with *Christ*, so are they unworthy of the Lord's table, and cannot, without great in gainst him, while they remain such, partake of these holy mysteries, or be admitted thereunto: yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

CHAP.

CHAP. XXXI.

Of the State of man after Death, and of the Resurrection of the Dead.

1. The bodies of men after death re-turn to duſt and ſee corruption; but their ſouls, which neither die nor ſleep, having an immortal ſubſiſtence, immediately re-return to God who gave them: The ſouls of the righteous being then made perfect in holineſs, are received into paradiſe, where they are with *Chriſt*, and behold the face of God in light and glory, wait-ing for the full redemption of their bodies, and the ſouls of the wicked are caſt into hell, where they remain in tor-ment and utter darkneſs, reſerved to the judgment of the great day; beſides theſe two places, for ſouls ſeparated from their bodies, the ſcripture acknowledgeth none.

Gen. iii. 19. Acts xiii. 36. Eccleſ. xii. 7. Luk. xxiii. 43. 2 Cor. v. 1, 6, 8. Phil. i. 23. Heb. xii. 23. Jude 6, 7. 1 Pet. iii. 9. Luke xvi. 23, 24.

2. At the laſt day, ſuch of the ſaints as are found alive ſhall not ſleep, but be changed; and all the dead ſhall be raiſed up with the ſelf-ſame bodies, and none other; although with different qualities, which ſhall be united again to their ſouls for ever.

1 Cor. xv. 51, 52. 1 Theſſ. iv. 17. Job xix. 29, 27. 1 Cor. xv. 42, 43.

3. The bodies of the unjuſt ſhall, by the power of *Chriſt*, be raiſed to diſ-honour; the bodies of the juſt, by his ſpirit, unto honour; and be made con-formable to his own glorious body.

Acts xxiv. 15. John v. 28, 29. Phil. iii. 21.

CHAP.

CHAP. XXXII.

Of the last Judgment.

Acts xvii. 31. John v. 22. 27. 1 Cor. vi. 3. Jude 6. 2 Cor. v. 10. Eccles. xii 14. Matt. xii. 36. Rom. xiv. 10, 12. Matt. xxv. 32. &c.

1. God hath appointed a day wherein he will judge the world in righteousness by *Jesus Christ*, to whom all power and judgment is given of the father; in which day not only the apostate Angels shall be judged, but likewise all persons that have lived upon the earth, shall appear before the the tribunal of *Christ*, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

Rom. ix. 22. 23. Matt. xxv. 21, 34. 2 Tim. iv. 8. Matt. xxv. 46. Mark ix. 48. 2 Thess. i. 7, &c.

2. The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward in the presence of the Lord: but the wicked who know not God, and obey not the gospel of *Jesus Christ*, shall be cast into eternal torments, and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

2 Cor. v. 10, 11.

3. As *Christ* would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from

from sin, and for the greater consolation of the godly, in their adversity, so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may ever be prepared to say, Come, Lord *Jesus*, come quickly. *Amen.*

2 Thess. i. 5, &c.

Mark xiii. 35, &c. Luke xii. 36. Rev. xxii. 20.

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